THE

RAGGED SCHOOL UNION

Magazine.

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Papers, Original and Selected.

THE WORK AND ITS WORKERS.

THE New Year has come. We hail its advent with hope and gladness. In a cheerful spirit we gird up our loins for fresh toils, gathering from the memories of the past renewed courage to press onward. We begin our labours for 1854 with a paper specially devoted to the "WORK AND ITS WORKERS." It will, we trust, furnish topics for consideration, which, under the Divine blessing, may suggest much that is valuable as to future and accelerated progress. We invite attention, then, *first*, to a brief review of the *work* itself; and, *secondly*, to the *agents* by whom it is maintained and advanced. It will be found that both subjects embrace a wider range than might previously have been supposed.

Prominent and pre-eminent, in connection with "THE WORK," are our *Day, Evening, and Sunday Ragged Schools.* These are provided for the instruction of infants, juveniles, and adults, all having homes (in general wretched ones,) but otherwise of a class so destitute and outcast, that ordinary Day and Sunday Schools have never sunk a shaft into that "lower depth" where they are imbedded, and out of which *the Ragged School specially* attempts to raise them. As we have hinted already, and as will speedily appear, these schools do not constitute the sole feature of our work, but they form the *vis vitæ*, and the primary source whence other ameliorating influences derive both their existence and their moral power. The *progress* in this our own department of labour has been such, as to call for the most hearty thanksgiving; whether we contemplate the number of paid and voluntary teachers engaged, the number of children and adults in attendance, or the pecuniary aid supplied by the Christian public. This progress has been carefully noted in the successive Annual Reports of the Union, and the following statistics will convey a vivid and correct view of its extent and importance.

In the Report furnished at the Annual Meeting in May, 1850, we read—

"The following table will show the rapid increase of the Society from 1845 to 1850:—

	Schools.	Teachers.	Children.	Amount collected.
First Year, ending May, 1845 .	20	200	2,000	£ 61
Second Year, ending May, 1846.	26	250	2,600	£ 320
Third Year, ending May, 1847 .	44	450	4,700	£ 637
Fourth Year, ending May, 1848.	62	822 Vol. 80 Paid.	7,000	£ 696
Fifth Year, ending May, 1849 .	82	929 Vol. 124 Paid.	9,000	£3,632
Sixth Year, ending May, 1850 .	95	1,392 Vol. 167 Paid.	10,900	£2,658"

In the following year the increase reported was not proportionately so great as in former years. "The Committee did not anticipate that it *would*, for they expected, that as the various low districts became supplied with schools, as Christian visitation proceeded, and as the City Missionary and the Scripture Reader laboured to raise the masses to a better condition, the necessity for the Ragged School would not be so great." It is, however, highly gratifying, to find the latest official intelligence as to the extent of the ground occupied by our special work as under:—

In Day Schools	8,008
In Week Evening ditto	5,892
In Sabbath Schools	11,733
In Industrial Classes	2,040

"The number of paid teachers is 221; of voluntary teachers, 1,787. The number of schools is now 116, *and* 13 *new schools have been opened.*" This last-mentioned fact reminds us, that there is "yet much land to be possessed." The opening of every fresh school is, as it were, a solemn rebuke to the indolence of the past, which *would not*, or a painful memorial of the inability which *could not* overtake existing necessities. The work of "excavation" is not completed either in the Metropolis, or in the great cities and towns of the United Kingdom. In London itself, there are many districts where *one* Ragged School exercises an important influence, where there is ample room for *two*, amid a teeming and ever-multiplying population. Besides this, there are localities over which still broods "a darkness which might be felt." Into these the torch of Christian truth must be borne, nay, be permanently kindled there, before our "work" shall have realized its *ideal*, or our responsibilities shall have ceased. And then, as to the provinces, while we know that much has been done, and more is being done, yet our friends and fellow-labourers there will join with us in lamenting, that the *work* and *its agencies* need to be multiplied an hundred-fold. We fear that it would be easy to point out large towns, with a population verging upon from seventy thousand to one hundred thousand, which have not one Ragged School, properly so called, in existence. To the *extent* of this evil we invite the attention of philanthropic individuals, and we shall gladly publish any statistics furnished us, in the

hope that fresh ground may be speedily broken, and the work become as universal in its diffusion as its urgency demands. And even in towns where Ragged Schools as such, worthy of the name, are in existence, it would be very desirable to know how far their energies are cramped, and their usefulness impeded, *either by* a lack of sufficient support in the way of funds and voluntary teaching, or from the want of those *auxiliary operations*, which, though not originally contemplated by our Union, have proved so extremely valuable.

We observe further, that *Refuges are closely associated with the "work."*

In a recent article we have treated of these at length, and therefore it will not be necessary to dwell upon them now. They are intended to supply food, clothing, lodging, education, (based on the Holy Scriptures,) together with industrial training, for homeless and friendless children of both sexes. Of the *results* achieved, we have seen enough to satisfy us from personal examination, that if these Refuges be vigorously maintained, and *largely increased*, the first sheaves already gathered will, in due time, be followed by a full harvest. That children, who, but for shelter like this, would undoubtedly have swelled the numbers of juvenile criminals, already so large as to perplex our magistrates and our statesmen—that such children have been saved from ruin, and are now being sent forth into the world with fair characters, educated minds and consciences, and with industrial knowledge sufficient to open their way to comfort and independence, is one great and undeniable fact. And that even in cases where once, twice, or thrice, the neglected boy has been drawn by temptation to the commission of petty larceny, and has been as frequently within the walls of a prison,—there, also, the power of Christian truth and love has not only arrested the progress of moral leprosy, but brought that youth "to wash and be clean," in the fountain divinely provided, and always open to the vilest; nay, that in very many cases, apparently desperate, the conscience has been made tender, and the heart soft, and thus the hands that stole, have been taught to "steal no more," but rather to "labour." These are facts, which give cause for even loftier exultation! But are those Refuges already in operation as thoroughly appreciated and supported as they ought to be? And are not the instances very rare, (forming rather the exception than the rule,) in which wealthy Christians have opened and sustained such refuges at their sole cost, or have consecrated to this new, necessary, and most hopeful field for permanent usefulness, their almost exclusive energies? We fear that an answer in the negative must be returned to both questions, and we again invoke special attention to this part of our "work," which cannot be inefficiently discharged, much less totally neglected, without guilt before God.

Emigration to the Colonies has also been identified with our work, to an extent greater than at one time we could have anticipated. At an expense of about £8,000 for food, outfit, passages, and gratuities, nearly 400 emigrants have gone forth under the auspices of the Union. From the majority of these emigrants the most satisfactory accounts have been received as to their material well-being, as well as their thankful appreciation of those providential acts by which their path has been opened up. The emigration movement has indeed been checked, (as far as the efforts of

the Union are concerned,) by the *increased expense* which it is necessary to incur, since the discovery of the gold-fields of Australia. In truth, that remarkable event has been attended with so many perils to those whose habits of virtue are little more than nascent, and whose principles, newly-formed, require rather to be tenderly sheltered than to be needlessly exposed to the rude blast of temptation, that the Committee of the Union has been obliged to direct special attention to the question, whether Australia should any longer be regarded as a proper field for Ragged School Emigration. We intend, in a future number, to discuss the subject in all its bearings, in connexion with a valuable Report drawn up by a Sub-Committee, after long and anxious inquiry. Meantime we may remark, that there is no intention of abandoning the system of emigration, from which such marked and satisfactory results have already been obtained. The demand for labour at home is much greater, both in towns and rural districts, than when the movement first commenced. Yet there will, even in the busiest and most prosperous times, be found a surplus juvenile population, who have no definite field of labour before them in this country; and when youths or girls of this class are judiciously drafted from our schools, and sent forth under proper guardianship to British Colonies, where society is *not* in that abnormal condition now presented in South Australia, we feel that not only will great benefit accrue to these emigrants, but that we shall also bestow, in the spirit of a wise and well-directed philanthropy, a real boon on our colonial fellow-subjects themselves.

In the last Annual Report it was stated, that "the number of *Mothers' Meetings* are on the increase." This is an auxiliary agency, which has been brought into operation in connection with 24 of the schools. These meetings have been attended by about 770 poor mothers. They are conducted by Christian ladies, who gather this hitherto neglected and most interesting class around them at stated intervals, directing and assisting them in making and mending their clothes, and seizing on the opportunities thus furnished, of reading to them the Holy Scriptures, and of enforcing on their hearts and consciences the great lessons of Christian truth and piety. So blessed have been the fruits of these labours of love as to induce us to recommend that every school should institute, if possible, a *Mothers' Meeting*. Let the trial be made, before it is pronounced impossible. There are Christian matrons everywhere, who love and care for the *children*, and by a little more sacrifice of time, they can bring to bear on mothers, an influence which will lighten their other labours, and accelerate the consummation to which their thoughts and aims are unceasingly directed.

Industrial Classes were not primarily associated with Ragged Schools, but they are now recognised as important helps to the successful accomplishment of their design. These are intended for the elder scholars. To employ competent teachers for such classes, larger funds are needed than are possessed by most schools. Great difficulties have also been experienced from irregular attendance, as well as in obtaining a ready market for articles produced, or such remuneration as would warrant the expense incurred in providing both food and lodging. In the notice given by us of a recent visit to one of our suburban Refuges, we dwelt strongly on the *industrial* features of the establishment; and

even when refuges as such are not provided, industrial training, both for boys and girls, is held to be so important, that no effort should be spared to establish it universally. In the west of Ireland, in one district alone, with which we are acquainted, wages to the amount of £20,000 per annum are earned by young women, chiefly the children of Roman Catholic parents, who have acquired the most exquisite skill in sewed muslin and ornamental needlework. Seven years ago, these children were in the most abject misery; many of them had never seen a thimble or a needle; their spiritual ignorance also was extreme. These have been Ragged School children indeed, and now enlightened in the knowledge which is Divine, the support of their parents, and a blessing to their country, they testify to the value of industrial training, united as it ought ever to be in all schools, with a Scriptural education. We believe that, as to ways and means, as well as an outlet for the produce of labour among ourselves, it will be found by all our friends, that "where there is a will there is a way." Even at the risk of increased expenditure, without present remunerative returns, we earnestly counsel a general extension of Industrial Classes for both sexes.

The boys of the *Shoe-black Society* are now among the first of those "sights" of London which arrest the stranger. The moral worth of these fine boys, whose ruddy faces correspond so well with the livery which they wear, and whose integrity and industry have been so fully tested, is best appreciated by those gentlemen who superintend their operations with such benevolent energy. They are now regarded almost as necessary to the comfort of a large class of pedestrians, as is evident from the extended patronage bestowed on them. Although their number is not *very* great, yet we always find one of them at the right place, whether we wander westward, or passing through Temple-bar pay a visit to the dominions of the Lord Mayor and "the City." As we write for the information of many who have not seen the last Report, we submit the following extract from it, feeling that it will best speak for itself. It will be seen that the Society is *more* than self supporting:—

"The Shoe-black Society continues to prosper. The average of boys employed for the year ending Lady Day, 1853, is thirty-seven; the amount earned by cleaning 182,537 pairs of boots and shoes, or, 3,510 weekly, £760 11*s.* 5*d.*; of this sum £450 was paid directly to the boys for food, etc., £160 towards expenses of depot, superintendent, etc., and £150 to the boys' credit in the Savings-bank. The average earnings of each lad per week have been 7*s.* 11*d.*; of this, he has had 4*s.* 8*d.* to himself at once, 1*s.* 8*d.* for expenses, and 1*s.* 7*d.* to his Savings-bank. The sum at the end of the year to the credit of the lads is £81. Eighteen have gone abroad, the greater number paying for a portion of their outfit out of their own savings: twenty-nine of the Schools have recommended boys to this Society."

We might add to the notices of "work" already given, the systematic effort now being made by the opening of a place for reference and registry, and other means to *provide situations for children*. On this subject the testimony of the last Annual Report of the Union demands attention:—

"Children placed in situations is one important auxiliary to Ragged School work. The great object of the Union is thus to train children to provide for themselves; to lessen vice and pauperism, idleness and crime; to increase honest industry, self-dependence, and virtue.

"The number of children who have emigrated, as already mentioned, is one result of this grand object. The number of children put into situations at home, to get an honest livelihood, is another. By a return received from 44 of the Schools, no less than 555 boys and 466 girls have been placed in situations during the past year."

Having thus noticed at some length the principal departments of the work itself, we cannot conclude without referring very briefly to the *Agents* by whom it is effected.

Perhaps we should, in the opinion of some of our readers, have classed the *Magazines, large and small,* among specimens of "*work*" done, rather than place them among the "*workers.*" Remembering, however, that *they* are not strictly speaking an *ultimate end,* but rather that they are published and circulated for the express purpose of advancing *the work,* and securing the *end,* and coupling with these the fact that the editors and writers for these periodicals are as truly *agents* as those who deliberate in council or those who teach, we feel that we are justified in numbering ourselves among the "workers." We bring, we trust, one and all, (for, gentle reader, we are quite a *band!*) warm hearts to the work, and we desire to co-operate to the utmost with all our fellow-labourers, whose zeal and devotedness it is our delight to dwell upon.

And when we speak of "fellow-labourers," at once start up before our mind's eye, *the Ladies' and Gentlemen's Committees,* and a host of trusty and tried officers, *Treasurers, Secretaries, Superintendents, and Teachers.* The *unanimous co-operation,* as well as the *steady and persevering earnestness* of *all* these co-workers, is essential to success. These can only be secured by a large measure of Divine grace, brought down into the individual soul of each worker, by fervent and believing prayer. Experience tells us, when *our* idea of what is *best* is opposed by one as conscientious and earnest as ourselves, that it is not easy to exercise forbearance or to "let brotherly love continue." And when again the work of Committees is left to a *few* of its recognised members, there is the utmost danger either of the work being imperfectly performed, or else that the burden (*not* shared, as it ought to be), may become too heavy for the willing-hearted to bear. The Christian rule in securing concord is that laid down by the Apostle, "Let each esteem other better than themselves." And the grand motives to diligence on the part of those who have enlisted themselves to a special service, is that which a new year's advent and an old year's retrospect bring solemnly to our minds, "Whatsoever thy hand findeth to do, *do it with thy might;* for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Oh! that our solemn responsibilities might now be realized more deeply than ever they have been before! Oh, that "sinful self" might never be permitted to intrude itself into our sayings, doings, and plans, and that a fresh baptism of Divine energy, light, love, and strength, might be vouchsafed us!

It is indeed a glorious testimony, (as drawn from the last Report of the Union,) that the number of *Voluntary Teachers* in May last amounted to 1,787. We have no reason to suppose that their ranks are diminished. On the Sabbath, and occasionally on week evenings, "they continue to devote themselves to the self-denying and laborious work of teaching the ragged and destitute, the careless and the depraved." But will any of this devoted band, or shall we ourselves, refuse to join in the tribute

which the parent Committee have also given to the *Paid Teachers*, "*by whose zeal, energy, and discretion*, it is that this Society mainly can continue to prosper?" God forbid! that towards even one right-hearted paid teacher, an unkind look should be directed, an imperious bearing assumed, or a word rashly, rudely, contemptuously spoken by any one! *They are paid*, not *the value* of *their work*, (for that is priceless!) but that *they may without embarrassment go on with the work*, to which God himself hath called them. Let us abound in love toward them, and in sympathy with them under their multiplied trials. And side by side let all the "*workers*" toil on, until each has fulfilled his and her mission, and shall depart at the bidding of that Great Master, who shall say to each at the time appointed, "BUT GO THOU THY WAY TILL THE END BE, FOR THOU SHALT REST AND STAND IN THY LOT AT THE END OF THE DAYS."

We now dismiss this important theme, "THE WORK and ITS WORKERS," but not without entreating all the children of God who read these pages, to unite with us in special supplication for the Ragged School cause, so that a great blessing may come down on our Schools and all their auxiliary agencies, *during the present year*. The Spirit of God in his own word himself supplies us with a prayer, suitable, emphatic, and earnest. Let us now offer it in faith:—"LET THE BEAUTY OF THE LORD OUR GOD BE UPON US: AND ESTABLISH THOU THE WORK OF OUR HANDS UPON US, YEA, THE WORK OF OUR HANDS ESTABLISH THOU IT," *Psalm* xc. 17.

THE FLEET DITCH RAGGED SCHOOL.

"To everything there is a season, and a time to every purpose under heaven." To expect unchanging happiness in a changing world is only to insure disappointment. History and experience prove the sentiment, whether considered in relation to men, kingdoms, or neighbourhoods. The wheel of time, in its almost imperceptible, but irresistible turnings, has been working out mighty and important changes, since it was Divinely declared, "the evening and the morning were the first day." Men and nations have sprung into being, and some by a special Providence have reached the gilded zenith of glory; but their "season" has passed away, and the decay and utter ruin into which they have alike sunken proclaim in sonorous tones, "Time is the consumer of all things." These facts are legibly written in the cases of the cities of Sodom, Gomorrah, Nineveh, and Jerusalem, once the depôts of wealth and the seats of power; but now, the aid of science and art is needful to mark the spot on which they formerly stood. "The things that hath been, it is that which shall be." It is therefore rational to anticipate that like events are happening to ourselves, and the objects by which we are surrounded. And things familiar to the fathers, shall be strange to the children.

We have no necessity to travel to the East for illustrations of the mighty changes wrought by old father Time—we have them at our very doors. Fields in which our forefathers loved to seek recreation and fresh air, have long since been broken up, and are now thickly studded with houses and crowded with inhabitants. It was once the delight of the country esquire, the city merchant, and the London artizan, to ramble in the cornfields of the manor of Barnsbury, upon which a considerable part of Islington is built, and also the meadow land on the south intersected by the "river of wells," now known only as the fleet-ditch, a pleasant stream, which had its origin in the springs of Hampstead, and rolled along its winding path to the Thames,

watering the stately trees upon its banks, which adorned the magnificent mansion of the Bishop of Ely.

Shakspeare refers to this mansion, with its pleasure-ground, in his "Richard III.," in which drama the Duke of Gloucester, at the council in the Tower, thus addresses the good Bishop:—

> "My Lord of Ely, when I was last in Holborn,
> I saw good strawberries in your garden there;
> I do beseech you, send for some of them."

In the year 1531, King Henry, with his Queen Catherine of Arragon, and the foreign ambassadors, attended a splendid banquet given by the Sergeants-at-law at the Ely House. Who that now visits the locality of Field Lane and Saffron Hill, could possibly be induced to believe that such a change could have taken place! and it is very improbable that the good Bishop ever contemplated that the memory of his terrestial paradise would live in the crumbling streets of a rookery, and be preserved in the graphic description as given by the pen of the Rev. T. Beamish, who writes:—

"The imagination paints its infancy in glowing colours—the lordly Bishop—some mitred abbot with his stately palace—his garden, through which the impetuous river rushed in its course to the Thames, a pleasant place for eye to look upon, with its tiers of terraces and goodly trees, its aviaries, its fountains, its sculptures of fantastic and grotesque forms, its oratories shaded from observation by hanging groves; and then the long retinue, the train of attendants, the pomp, the state, the portly form, which seemed to mock the accents of humility which the lips repeated. The scene changes, and there is the Lord Hatton, Elizabeth's Chancellor, with his train of menials, and the ensigns of a judge's state, in days when the younger sons of decayed families were glad to discharge a menial office about the person of one whom the Queen honoured; the open fields, ringing to the cry of hounds, or the shouts of the gay train pursuing the sport of hawking in the very neighbourhood of Ely House. Now squalid misery and crowded courts, the black Fleet Ditch, and the mouldering rookery, supply the place once tenanted by forms the painter would love to depict, and by scenes which call up the merry days of good Queen Bess."

"The modern condition of Saffron Hill entitles it to a high rank among THE ROOKERIES OF LONDON. Such colonies there are, we need not repeat, in most parishes; St. Giles's does not stand alone, and Saffron Hill has a strong claim to the second place."

Centuries have rolled away since it was visited by royalty, but we rejoice to know that it has not escaped the ever wakeful and watchful eye of the KING OF KINGS AND LORD OF LORDS, and that he has put it into the hearts of his servants to care for this depraved pauper colony. The humble, but faithful Christian visitor and Ragged School Teacher, hazarded the dangers and encountered the difficulties which in the first instance met them at every step. They felt it to be their duty to do the utmost to ameliorate the condition of the adult portion of the population, but their chief hope of permanent usefulness was with the infant and juvenile class. Small rooms in Field Lane and Turk's Head Yard were opened, and the opportunities of instruction were afforded to old and young. Most of our readers are aware of the extensive operations carried on in the Field Lane School, and it is hopeful and gratifying to know that there many festivals have been held—not banquets of wine, but meetings for conference and prayer, in which Peers of the realm have mingled with all classes, all having but one grand object in view, namely, the restoration of this sunken and debased locality, to that physical, moral, and religious state, which will secure an exchange of misery for happiness.

It is, however, very probable that to most frequenters of that excellent school, it is unknown that within a little more than two hundred yards from its site, in a very retired spot, on a portion of the Fleet Ditch, up one pair

of stairs, the school, commenced in "Turk's Head Yard," is still held. Its operations are confined to the day, but it is the means of a vast amount of good. It is conducted by a most indefatigable teacher, whose self-denying labours have been continued from its commencement. The children regard her not merely as the schoolmistress, but one of their best earthly friends, and seem to be most ardently attached to her. From 80 to 110 are gathered daily here, from the contaminating vices of the streets and homes in which they live, and brought under the counteracting influences of moral and religious training. The pallid countenances of most, present certain indications of the close and unhealthy condition of their homes, and of the short allowance of food supplied them. The half-starved, ill-clad, and sickly appearance of many of the poor little creatures, as they come shivering into the school on a winter's morning, cannot fail to excite sympathy in any beholder. There are no funds to provide food for these little hungry ones, but as a saucepan of rice or broth is occasionally to be seen simmering on the fire, the teacher, in reply to questions put, has reluctantly admitted that out of her scanty pittance she had furnished these provisions, to distribute among those children, who either from neglect or inability of parents were in great need. We are aware, the propriety of giving food under such circumstances may be questioned on many grounds. In some cases it may be a good, while in others an evil; but in the case of mere helpless infants the query vanishes, and we cannot but sympathise with a teacher, who, apart from motives of humanity, has to contend with the difficulty of engaging the mind of the child, while it is suffering from the pinch of hunger and cold.

The children gathered here belong to persons of uncertain occupation—trampers, beggars, street-singers, dog's-meat men, crossing sweepers, pie-men, muffin-sellers, dealers in lucifer matches, water-cresses, fruits, and sweetmeats, cabmen, dustmen, orangemen, and sellers of images. Some of the parents are known to have been in good circumstances, but by intemperance and dissipation have become reduced to their present wretched condition. The children of such, having been used to comforts, are the less able to rough it, and are objects of extreme pity. Some are fatherless, some motherless, some have lost both parents, and some few have been deserted. Few have ever been to any other school, and their attainments in secular education and scriptural knowledge are very gratifying. Many that were first admitted, have partaken more or less of the benefits of the institution, and have long since been carried away by the migratory stream which is constantly removing the inhabitants; and it is fondly hoped they are spreading the salutary influence of the benefits conferred, wherever their lot may now be cast. Others are now battling with the world, and striving to enjoy the luxury of honesty, and creditably earning their bread. The gratitude of some is frequently expressed and manifested, by communications with the teacher, who can give the names of some dozen who received their entire education in this school, are now servants in respectable families, and express themselves indebted to this school for their present happy and useful position in society.

This school was one of the sixteen found to be in operation in London when the Ragged School Union was formed, and with the others, taken under its wing; but it is a matter of regret that little other support than that furnished by the Union has been afforded. Believing that the facts of the case have only to be made known, and the means for its better sustenance and extension will be forthcoming, we leave the matter in the hands of our benevolent readers, to whom a "*season*" for the exercise of liberality, and a "*purpose*" for doing good, are now presented.

[Contributions in behalf of the Fleet Ditch School will be most gratefully received by F. Cuthbertson, Esq., 123, Aldersgate Street, or by Mr. J. G. Gent, 1, Exeter Hall.—Ed.]

LIGHT AND DARKNESS.

THE powers of light and darkness have struggled together for the mastery from the beginning of time, and will go on struggling to the end of it. We see it in the Bible, from the beginning to its close—from Genesis to Revelations. We mark it in all the past history of mankind, and we may observe it daily in the world around us, and even among those who profess to love and to teach the truth, some of whom hold and preach error rather than truth, and "love darkness rather than light:"—not to mention a church in the midst of us, professing with daring effrontery to hold the truth, and yet propagating the foulest and most deadly error; a church professing to guide erring souls aright, and yet continuing, as we think, to be blind leaders of the blind. What do we find in our Reformed Church of England, with her scriptural Articles? What do we find some of the men who subscribed to them now teaching? The erroneous teaching of those who are called Puseyites, is generally acknowledged, but seldom realized; its pernicious effect upon the young is seldom noticed. We know a parish at this moment, where the incumbent and his curate are preaching most unscriptural doctrines, the one stating broadly to his congregation, that they must not read the Bible except under the guidance of their minister, and that without his guidance it is a dangerous book; the other, that they need not ask for the grace of God's Holy Spirit, as that is only bestowed on the ordained ministers of the church. We know of another, (who was appointed by the Lord Bishop of London himself,) who declares that "the great Physician" for all human evil "is the Church and her sacraments." We know of another in the same diocese, who not long ago told his congregation, when preaching from Christ's words to Nicodemus, "Ye must be born again," that these words could not be addressed to them, as they had all been baptized, and therefore had already undergone the change there spoken of!

But we seldom regard this erroneous teaching as reaching down to the young; and it does in many ways, and must have a most pernicious influence—worse almost than Popery itself—just from its disguised and specious form. We have no doubt that the following case is a sample of many that might be given:—In a National School the question was asked of the children, "Can a deacon forgive sins?" The answer was, "No." "Can a priest forgive sins?" Answer, "Yes."

But what are Romanists about in their schools; teaching truth, or reading God's word, or enlightening the minds of the little ones committed to their care? Verily, no. Take for example the following, witnessed by ourselves:—

Visiting one evening in November among the Ragged Schools of Bethnal Green, and highly pleased at their improved and Scriptural teaching, we stumbled upon a Roman Catholic school. We made bold to enter. A large number were present, old and young, sitting most devoutly listening to a foreign priest, who was instructing them out of a book he held in his hand. Some one hundred and fifty were there; they had come no doubt for instruction. They looked very ignorant, but they were very attentive. What was the nature and character of his teaching? Fabulous trash. He was telling them—our fellow-citizens, living in our midst, amid gospel light—that a certain man having died unbaptized, he was brought to life again by a certain saint; the man related all that occurred to him after death; how he was brought before God's judgment-seat, and then condemned to a place of everlasting punishment, not because he had sinned and come short of the glory of God, but because he had never been baptized, etc. And this is the teaching our working men and women are receiving from a certain church. Is the teaching of some of our own Reformed Church any better? Are they not afraid of the poor knowing too much of the Bible? Do they not discourage simple Scripture teaching in Mothers' Meetings and Ragged Schools? And yet these are ministers of the Church of England, occupying her pulpits and receiving her pay. But we thank God there are others in our Church who are

not doing the devil's work and opposing the truth, but are manfully fighting under Christ's banner against the powers of darkness. And thus goes on the struggle betwixt light and darkness in the very midst of us every day.

In the very locality where the Romanist School above-named disseminates profane and childish fables, there are several Ragged Schools carried on by active Christian teachers, and spreading light all around. The devoted and zealous Rector of Whitechapel is at the head of several not far off, and lends his aid in every possible way to render them efficient, to dispel heathen darkness, and diffuse Gospel light. The Rev. Hugh Allen also does his part, and any one who doubts it, let him just visit, as we did last month, the Ragged Schools in Spitalfields and Bethnal Green. (See list in last Annual Report of Ragged School Union, as to the Schools in Osborn Place, Spicer Street, New Nichol Street, and Colchester Street.) They will return home as we did, with hearts full of wonder, love, and praise.

Again, in the parish of St. George's, Southwark, so long neglected and given up to ignorance and vice—so beset with Romanists and their agents, who oppose the truth in every possible way—the Rector lately appointed, the Rev. W. Cadman, has already established six Ragged Schools, and is working them with most indefatigable zeal and perseverance. Above fifty voluntary teachers have already lent their aid, and the Ragged School Union having voted the committee of these schools a considerable grant, the worthy Rector is encouraged to go forward, and his large heart is full of courage and hope for the future.

Certain it is, that the Romanists in that quarter, with their magnificent cathedral and crowding worshippers, find they have no devil's agent in the new rector, who has already shown much of a Luther's energy, mingled with a Melanchthon's meekness and piety. God speed the man! say we; and God prosper all who are thus struggling against the powers of darkness! In one evening we saw five of Mr. Cadman's Ragged Schools, White Street, Lant Street, Red Cross Court, Moreton Place, and Webber's Row. Any one else can do the same any evening, from half-past six to half-past eight. We are sure they will say with us, God bless the work!

We could name other parts of London—St. Giles's and St. George's, Bloomsbury, for example—where light is being diffused in opposition to the agency and powers of darkness, by various instrumentalities; not only by daily teaching of Scriptural truth to the young, but by Adult Evening Classes, Mothers' Meetings, Ragged Chapels for the poor, etc.

But we have detailed enough for this month, and trust we have made our friends, who value simple Gospel truths reflect each for himself, what he is doing to dispel darkness, and bring in Gospel light; to put down evil, and bring forth good, to examine into his own conduct, and search about his locality, if haply he may find deficiencies he never saw before, and work to do that he never dreamt of till now. Let him be assured, that however humble his station, or limited his sphere of action, he yet has an influence for good or evil on all around him, and that he is bound, by his duty to God and his fellow-man, to use that influence constantly, earnestly, and prayerfully, believing that God will bless the faithful possessor of even one talent, if it be improved to God's glory, and man's eternal well-being.

P. S.—On the point of erroneous teaching in the English Church, we have, since the above was written, been informed, that a certain Rector, not far from Smithfield, (once a warm advocate for Ragged Schools,) has declared open war against the Ragged School in his district, because the managers of it do not think it wise to introduce the Church of England Catechism. We also observe by a letter in the "Daily News," that at St. Barnabas, Pimlico, (the notorious Mr. Bennett's old place,) the Puseyite party are at their old tricks among the young as well as the old; "that the crucifix and crosses are presented to the children of the schools; and that out of some

forty books to be given to the children, the majority are Catholic in teaching; that the Bible is altogether excluded; and that Popish prints are distributed, evidencing Mariolatry in its most disgusting form." We regard both these as additional examples of the contest going on between "Light and Darkness."

BRUTALIZING SPORT.

THE greatest obstacles perhaps to the progress of Ragged Schools, are the parents of the children for whom these schools were more especially established. The scenes of wretchedness and vice which are constantly presented to the children, are readily and eagerly imitated; every act of a "noble manhood" is soon inherited by the boy of tender years. "I smokes and drinks beer now—I don't go to your school now," was the exclamation of a wretched boy, who, within three weeks, after an illness of twelve hours only, was cut down by the dread monster who is now making his victims in all densely-populated, ill-drained, pestiferous neighbourhoods. The father breaks the Sabbath—the boy is at liberty to do the same; men indulge in the highly pleasurable and manly sport of dog-fighting—the boy gladly avails himself of a couple of dogs to do the same, and so on in a thousand other instances.

As but few of our readers are aware of the awful desecration of the Sabbath —resulting from the continuance of a system which gives encouragement to vice, affords a ready access for barbarous and brutalizing displays, enervating the mind, and destroying the physical condition of a large portion of our population,—we furnish, as an illustration of the debased state of morals occasionally to be met with in the metropolis, the particulars of a card lying before us, and which has called forth the foregoing remarks. The card bears the following inscription:—

"WONDERS WILL NEVER CEASE.

"AT JOE ROWE'S, HALIFAX HEAD, PRINCES STREET, WHITECHAPEL,

"*A Grand Show will take place, on Sunday Evening, October 9th*, 1853.

"Mr. Forster will show his Stud of Pug Dogs; also Mr. Reiley, his celebrated Dog 'Mop;' and several first-rate fanciers have promised to attend. Mr. Wibrow will take the Chair, and show his Dog Jacko, and several other Toy Dogs, faced by J. Ferryman, who will show the handsomest Stock of small Toy Dogs in the world. Several handsome Dogs for sale.—A private Room for Gentlemen to try their Dogs, and a good supply of Rats always on hand, with use of Pit gratis."

Would that such wonders, with all the barbarities which follow in the train of such an announcement, were brought to a speedy termination!

It may not be inappropriate to follow up the history of some of the actors in the above exhibition; we extract from the last published Report of the King Edward Ragged Schools the following, which took place about eighteen months since:—

"No less than thirteen persons, (says the *Times*) with Thomas Field, a dog-fancier and pugilist, and Elizabeth Smith, a woman passing as Field's wife, were brought up in the custody of the police, and placed before Mr. D'Eyncourt upon the following charges:—

"'Sergeant Kelly stated, that having received private information that dogs were fought and tortured in a street called Dunk Street, and that a similar exhibition was to take place there last night, I dressed myself in plain clothes, and, accompanied by a number of other officers, proceeded to the house No. 10. Having knocked at the door and been admitted, we made our way up to the front room on the first floor, which we found to be fitted up like a regular theatre, the centre of it railed off for a fighting-pit, and as many persons as the place would hold sitting and standing round, in the form of a small amphitheatre. Two bull-dogs were engaged in a furious contest, and mangling each other in the pit, where also were two men stripped to their

shirts, and inciting them to tear each other. Seeing that the force I had with me would be insufficient to cope with such a number of determined characters, I sent out one of the constables to procure more assistance, when the prisoner Field advanced towards me in a threatening manner with a poker in his hand, and whirling it about over my head, exclaimed, 'If you don't instantly get out of it I'll smash your —— head for you.' I told him I was a police sergeant, and that if he did so it would be the worse for him; but I retreated to the door, and after he had again twirled the poker about over me in a very menacing manner, got into the street, where I found a reinforcement of officers coming up. I then returned to the house and tried to get in, but found the door securely fastened, and therefore forced my way in through the window into the parlour, where I was confronted by the female prisoner Smith, who exclaimed, 'Oh! you have come here again, have you?" and immediately called out to a ferocious bull-dog, which was fastened by a chain to a bedstead, to seize me. The dog did instantly as it was ordered, and grasped me by the leg, below the knee, with such ferocity, that it not only bit out a mouthful of my trousers and stocking, but also tore away a piece of the flesh. I struck at the dog several times with my staff, but it got under the bed unharmed, and while I was trying to get a blow at it, Field rushed into the room, and dealt me such a severe blow over the hand with some heavy weapon, that my knuckles were broken. There were a great many dogs in the house and yard, the latter all chained, and, upon our getting the prisoners out into the street, *the police were assailed by a shower of stones and brickbats, hurled at them by the mob*, who had collected in great numbers.

"'One of the officers here pulled the dead body of a bull-dog from a sack, and lifted up two other live dogs for the magistrate's inspection, both of which were frightfully torn about the eyes, nose, and upper part of the head, the skin being torn completely off the fore-leg of one of them, and both of which had apparently the greatest difficulty in dragging their hind-quarters after them.'"

Such are some of the brutalizing scenes in which many find their chief pleasure. A few days after the "Grand Show" at the Public-house, one of the principal actors, described in the above extract, was seized, not again by the police, but by an awful pestilence, and in a few hours appeared at the tribunal of that Judge who rendereth to every man according to his works!

THE RAGGED CHURL AND THE ROYAL TEACHER.

An eminent salesman and butcher in the royal town of Windsor, who, in the palmy days of good King George III., was a great favourite with his Majesty, took delight in relating a number of traits characteristic of the goodness and familiarity displayed by that amiable monarch. His Majesty loved greatly to talk with him on the subject of breeding and feeding cattle; the King himself being an excellent judge of the qualities and value of animals, and was allowed to be the best practical farmer in the county of Berks. Although his Majesty was not particularly easy of access to persons in high life, and seldom admitted any person, however distinguished for birth or talents, in a familiar manner to his table, he was extremely fond of entering into conversation with the lower and middle ranks of society, and few individuals of this description resided long in the neighbourhood of Windsor, without having at some time or other held discourse with King George III. Among other anecdotes related by the late Mr. B—, was the following:—

"Some years ago," said Mr. B—, "there was a boy in my employment in the capacity of a shepherd; he was a thick-set, sunburnt, sturdy fellow, about ten years old, with coarse features, and a bristly red head of hair, 'and each particular hair did stand on end, like quills upon the fretful porcupine.' One sultry summer's day, while he was seated on a bank near the road-side, watching his flock with a book in his hand, the King happened to be walking that day unattended, which was frequently the case at that period. His Majesty marched up to the boy, and thus accosted him. 'What, what—what book is that?' The little red-headed urchin gruffly replied, 'A spelling-book.'

'Aye, Dyche, Dyche, Dyche, a good author. Can you spell?' 'A little. 'Let's hear you try,' said the King, as he took the book from the boy. (It must have been curious to see the monarch of a great empire assuming the character of a Ragged School teacher, with a spelling-book in his hand, and hearing the ragged churl his lesson.) 'Can you spell two syllables?' 'Yes, I can.' 'Come, then, let us see, let us see,—ABBOT!—'*A-b* ab, *bot*, bot, ABBOT.' 'Good boy, good boy!—CRIMSON!' '*C-r-i-m*, crim, *s-o-n*, son, CRIMSON.' 'Aye, that will do, that will do. Can you read as well as you can spell? Do you go to school? Can you read the Bible?'

"'My mother is too poor to send me to school, and she has got only a piece of a Bible, which is so torn, and the leaves so dirty and dog's-eared, that we can't make it out at all.'

"'That's pity, pity, pity! What's her name? Where does she live?'

"'Her name is Hannah Potts, and she lives in Dirty Foot Lane.'

"The King took out a pencil, and wrote down the name and address, and departed, to the great disappointment of the rude and surly young shepherd, who, with the cunning peculiar to some in low life, pretended to be ignorant of the King's person, when at the same time he knew very well to whom he was talking.

"On his Majesty's return to the Castle, he called for the gentleman who then acted as his private and confidential secretary, and said, 'There is a great want of education amongst the poor people in our neighbourhood: this ought not to be. This packet must be delivered according to the direction, and the woman must be expressly told that the book is a gift from ourselves, as a reward for her perseverance in teaching her son to read. Her circumstances must also be inquired into, and her children sent to school.' The monarch put a five-pound note into a common printed Bible, and wrote with his own hand upon the title-page, 'THE GIFT OF GEORGE R. TO HANNAH POTTS,' adding the day of the month and the date of the year. The King then delivered it to the gentleman with these words, 'Let this be sent immediately, for it is our wish that every subject in these realms should be able to read the Bible.'

"This poor woman," continued the narrator, "has been offered, at various times, since his Majesty's decease, considerable sums of money for this precious volume, but which she as constantly refuses to sell, declaring, '*She will never part from it while she lives, and that, if it please God, she will die with it under her pillow.*'"

Since the formation of the British and Foreign Bible Society, the words of the King have been reiterated from platform to platform throughout the length and breadth of the land; but few persons, perhaps, of the present day, are acquainted with the interesting facts, which elicited from that revered and beloved Sovereign those memorable words, "IT IS OUR WISH, THAT EVERY SUBJECT IN THESE REALMS SHOULD BE ABLE TO READ THE BIBLE."

Time was, in the history of our country, when acquaintance with the principles of the national faith was indispensable to the most moderate reputation for intelligence and enlightenment—when the Catechism and the Bible were the first books put into the hands of our youth—when the elements of religious truth and science were always taught together—when all the higher branches of human learning, like the daily food we partake of, had to be "sanctified by the word of God and by prayer." This, our good old national habit, is undergoing a change, and education now, as proposed, is not to comprehend necessarily any degree of religious attainment. We fear "*perilous times have come, having a form of godliness, but denying the power thereof.*" 2 Tim. iii. An educational institution has recently been established, from which the Bible is positively excluded. It is distinctly understood, that religion shall not be taught there; and if religion be banished from schools, it will soon be banished from homes also; and that the pretending that children may be

taught religion by their parents at home, is something like an equivalent to hope that they may not be taught religion at all; for such we are bold to say must be the inevitable effect of any extended system of national education, of which the Bible is not made the chief and fundamental feature of instruction.*

CONFERENCE AT BIRMINGHAM ON THE REFORMATION OF JUVENILE DELINQUENTS.

In our volume for 1852, page 15, we gave a brief notice of a Conference held at Birmingham upon the subject of Preventive and Reformatory Schools. One of the results of that Conference was the appointment of a Select Committee of the House of Commons fully to consider the question and to report.

Two Bills were brought under the notice of Parliament, one by the Earl of Shaftesbury in the House of Lords, the other by Mr. Adderley in the House of Commons; particulars of which we have already laid before our readers. In consequence of the last Session being far advanced when these Bills were introduced, it was found impracticable to give them that careful deliberation the subject demanded. They, therefore, stand over for the consideration of the Legislature next Session.

With a view to collect the opinions of the friends interested in the movement, and to adopt measures for securing the co-operation and sanction of the Legislature in establishing reformatory institutions throughout the kingdom, a second Conference was held at Dee's Hotel, Birmingham, on the 20th of December, which was very numerously attended by noblemen, ministers, and gentlemen from nearly every part of the United Kingdom; among whom was a deputation from the Ragged School Union.

The Right Hon. Sir John Pakington, M.P., presided.

The proceedings having been opened by prayer by the Rev. Mr. Miller, communications were read from the Bishop of Worcester, Mr. Joseph Hume, M.P., Right Hon. Mr. Baines, M.P., Lord Stanley, Mr. Fitzroy, M.P., the Lord Mayor of London, Lord Radnor, the Bishop of Oxford, Lord Barrington, M.P., Lord Norreys, Mr. Walter, M.P., Lord Henry Cholmondeley, Lord Brougham; also from the Speaker of the House of Commons, in which the right hon. gentleman, addressing Mr. Adderley, said:—

"I wish you all possible success at your meeting on the 20th. If we can arrive at the establishment of well-conducted reformatories for juvenile delinquents, we shall do more towards the suppression of crime than by the best system of prison discipline for adults that has ever been yet devised."

The Chairman said, that after having heard the impressions of their absent friends, they would now proceed with the discussion, which was connected not only with one of the greatest, but one of the most pressing social questions of the present day. He need scarcely remind the meeting that they were assembled, not to consider whether the mode of treatment of juvenile crime and temptation hitherto pursued had been manifestly unsatisfactory and discreditable to this great country—for that was decided at the Conference held in 1851—but they were met to decide whether the time had not arrived when the Legislature and the Government of the country were bound, at least, to do something to rescue this land from the discredit which attached to it for having so long neglected the great social duty of reforming juvenile offenders. As the Conference had done him the honour of electing him to preside on the present occasion, (an honour which he assured them he greatly valued and appreciated,) he thought he would be consulting for the best if he were now to enter into some explanation of the present position of the question. He would, however, confine himself to the statement of that explanation, and he would not enter into any arguments to prove that

* "Evils of Popular Ignorance."—*The Pulpit, June 30th*, 1853.

which he hoped they were already convinced of, namely, that the time had come when some national effort ought to be made on this great question. He, therefore, thought he would best discharge his duty if he were to begin by tracing the progress that had been made during the last two years, so as to place the meeting in possession of the circumstances which had occurred since last they had met, and thus to enable them to judge of the particular position, for the future, in which these circumstances had placed them. They would remember that, at the close of the year 1851, a large meeting of those who had long, to their great honour, devoted time and attention to this interesting subject, assembled in that room, and entered into a series of practical resolutions on the subject, laying down the course which ought to be taken. He had long felt that the manner in which this question was dealt with was a stain upon the reputation of this country. He had conferred with those who felt with him on the subject, and they were unanimously of opinion that it was not at that time widely and generally understood, and that, as yet, public feeling was hardly ripe for legislation. They felt at that time that to introduce any measure in Parliament, or to call on the Government to interfere, would be premature; and that the best thing would be to enlarge public information, and to put the country in a better position by means of inquiry, conducted through the agency of a Select Committee of the House of Commons. A very few weeks after the Conference was held, towards the close of 1851, he gave a public notice in the House of Commons, that, upon a certain day to be named, he would move for a Parliamentary inquiry, and state the exact terms of the motion which it was his intention to propose. It so happened, however, that, before the day arrived, political changes took place, which imposed other duties upon him, and he was unable to persevere with his motion. In consequence of this circumstance considerable delay took place, and the motion was not taken up by any other Member; but towards the latter part of the session, his hon. and excellent friend, Mr. Adderley—a gentleman whose liberality and benevolent feelings and conduct it was quite unnecessary for him to dilate upon—took up the motion which he had given notice of, and moved for a Committee of Inquiry, of which Mr. Baines, the President of the Poor Law Board, was appointed the Chairman. That Committee obtained very valuable and instructive evidence; but, in consequence of beginning the inquiry so late in the session, they were not able to close the inquiry; but, at the commencement of the present year, the Committee was again appointed, and during the whole of the last session it prosecuted the investigation, and eventually agreed to its Report. The labours of the Committee concluded with twenty-five Resolutions, which were reported to the House of Commons. Having said thus much, he would advert for a moment to the Conference of 1851. At that conference five important Resolutions were passed. They were to the effect that the present treatment of juvenile crimes was unsatisfactory; that Reformatory Schools should be formed; that the action of the Privy Council for Industrial Schools be extended, and that legislative enactments were required for the reformation of juvenile criminals. The result of the inquiry prosecuted by the Committee of the House of Commons was to the same effect, but they touched upon one or two points to which the Resolutions of the Conference of 1851 did not refer. One of these, and perhaps the most important, was that it was not intended by those who promoted legislation on the subject to relieve parents from their fair parental liability. (Hear, hear.) The great evil which it was sought to remedy arose from the profligacy of the parents of the children, and no policy could be more unwise or more unsound than to hold that, because children were rescued by the State from a life of sin and destitution, their parents were necessarily relieved from liability in their regard. *Another Resolution of the House of Commons pointed to the immense benefits and importance of the system of Ragged Industrial Schools. He spoke in the presence of a noble and distinguished friend of his, whom he was delighted to see in the room sanctioning the proceedings, and who had done more in the promotion of these useful institutions than any other man in the kingdom.* His worthy friend, Mr. Adderley, had, during last session, brought in a bill—which he had, at the request of his hon. friend, endorsed—embodying all the principal objects recommended in the Report of the Committee of the House. It was not hoped that this Bill, brought in at the close of the session, would become the law of the land, but to force the attention of the Government to the subject; and he was happy to say they had

elicited from the Government a promise to devote their attention to it. That Bill, he was happy to say, was not the only means taken to effect this object, for his noble friend, Lord Shaftesbury, (applause,) had brought in a similar measure in the House of Lords. Their great object to-day was, to ask those present to aid them in bringing this great question to a practical result, by impressing on Parliament and the Government that the time for action had arrived. Successive Parliaments and successive Governments had been sluggish on this question, and they were now asked to urge them on. Statesmen and legislators had devoted their wisdom to devising an improved mode of punishing criminals, but it had not struck them that the wiser and the better—and, to take the lowest ground, the cheaper course—would be to train the child to virtue, rather than punish him for infringing those laws of which he had never heard, and of violating those duties which he had never been taught. They wanted the force of public opinion to be brought to bear on this great, this momentous question, and he was convinced that in no way could that be more effectually done than through the agency of a meeting such as he had the pleasure to see assembled—a meeting composed of enlightened men from all parts of the kingdom, uniting in impressing on their fellow-countrymen that the time had come to adopt the reformatory system, and to tell the Government that, for the welfare, the credit, and the honour of England, we should no longer delay following the glorious examples held out by the rest of Europe and by America.

The Right Hon. Gentleman concluded his address amidst loud and long-continued applause, which having subsided, he again rose, and stated that the course he would suggest should be adopted at that Meeting was, that the Town Clerk should read the Resolutions, which he would then put *seriatim*. As the Resolutions would be moved and seconded in the usual manner at the evening Meeting, he would suggest that they should be simply received or negatived. He would be, however, happy to hear any observations which any gentlemen might desire to offer.

Mr. Morgan, the Town Clerk, then read the following Resolutions:—

"That before proceeding to the consideration of legislative amendment required in the treatment of morally destitute and criminal children, this Conference takes the opportunity to express its cordial adoption of the opinion of the Select Committee of the House of Commons:—'That it appears to this Committee to be established by the evidence, that a large proportion of the present aggregate of crime might be prevented, and thousands of miserable human beings, who have before them, under our present system, nothing but a hopeless career of wickedness and vice, might be converted into virtuous, honest, and industrious citizens, if due care were taken to rescue destitute, neglected, and criminal children from the dangers and temptations incident to their position.'"

"That properly to effect the great object contemplated in the preceding Resolution, this Conference is of opinion that the country requires legislation for the encouragement of reformatory schools for children convicted of crime or habitual vagrancy; and that such schools shall be founded and supported in the manner pointed out by the Resolution of the Committee of the House of Commons—namely, partially by local rates, partially by contributions from the State."

"That in the opinion of this Conference every encouragement should be given to Reformatory Schools, supported by voluntary contributions, for the benefit of destitute and criminal children, and that power should be given to Government, and to counties and boroughs, to contract with the managers of such institutions for the education and maintenance of criminal children therein; such institutions to be under Government inspection."

"That power should be created for sending children, convicted of crime or habitual vagrancy, to reformatory establishments for sufficient time for their reformation and industrial training, or until satisfactory sureties be found for their future good conduct."

"That, as a check to any possible encouragement offered to parental negligence, a portion of every child's cost of maintenance at a Reformatory School, should be recoverable from the parents."

"That powers should be conferred, in certain cases, to apprentice boys on their leaving Reformatory Schools, or to adopt other measures, at the public cost, for enabling them to commence a course of honest industry."

On the first resolution being put from the chair,

The Earl of Shaftesbury said, that having been invited to the Conference, he was unwilling to pass over the Resolution

without a single word, for he took a deep interest in their proceedings, and he was delighted to be present at a meeting of men who, though entertaining different opinions on other matters, banded themselves together in this great and noble effort for the benefit of the human race. He would at once express his entire concurrence in the Resolution—a concurrence given for this reason, that he was quite convinced that it was not in a prison that the reformation of a child could be effected. They must have, with the view of effecting a permanent reformation—a reformation which should extend over the life of the reformed, that system which was known in Germany as "the individualising system"—a system under which persons able and willing for the task might apply themselves to each individual case, and might treat each child committed to their charge with that minute care and affection which a parent would exhibit towards a child. In a prison conducted under a species of military discipline it was impossible that such a system could work. He had seen in those institutions with which he was connected, in the treatment of children of tender years, a system which savoured not of authority and coercion, and that system had successfully worked. The tender hearts of children rose against coercion, and though authority might be brought to bear upon them, it must be enforced with kindness and affection. His right hon. friend the chairman had referred to the enormous expenses inflicted by the prosecution of the criminal under the present system, but he might have shown also that one criminal cost more to the country than would be incurred by reforming a dozen children. He would state a fact which would probably cause surprise, that the commission of crime in Liverpool cost that town £700,000 annually, while one-fourth of that sum, devoted to the purposes for which that Conference had assembled, would cut up the whole system of crime. He felt certain, from his experience, that there must be some amount of previous suffering before they could bring the system of reformation into effect. He had seen, in both adults and children, that all who came to Houses of Refuge came there worn out by vexation and sorrow; but though they came not there in the spirit of repentance, but to seek an asylum in their hour of misery, yet when they were there, kindness and sympathy took effect, and with the best results. He had seen many, many instances, both of men and children, who had been hitherto met with only kicks and curses, so completely broken down by kindness and prayer, that they, the very outcasts of society, had become as sheep in the hands of their leaders, and, having gone forth from their refuge, were now walking with the very best of the land. That was the secret of Dr. Guthrie's successful system in Edinburgh.

Mr. Adderley said, that he had taken the best means in his power to ascertain the feeling of competent persons throughout the kingdom on the Bill which he had introduced in the House of Commons on this subject. He would be glad if the Conference could consider the Bill in detail; and he would be glad, upon the first day of the session, to ask the Government to allow him to give notice of his intention to introduce the Bill, promising at the same time to withdraw it on the appearance of any Ministerial measure on the subject.

The Rev. J. A. James, of Birmingham, said there was no class of Christian benevolence which could be excited in a more admirable cause. He regretted, however, that a national reproach had been so long cast upon the country on account of the neglected state of juvenile education. It was gratifying, even at the eleventh hour, to see all classes of religionists joining to reform the youthful offender, and to restore him to the paths of virtue. He believed that much good would be effected if shopkeepers and manufacturers generally would not be so hasty in consigning a child caught in a fault to the care of the police. He had resided for a great many years in Birmingham, and he was assured of the fact that the moment the finger of a policeman touched a culprit not wholly hardened, he lost his sense of self-respect, and stood abashed and fallen in his own estimation and in that of others. Let them, therefore, rather study Heaven's law of love by a judicious and kind system of prison discipline, which would eventually restore them to society, and drawing them with the cords of affection, teach them to go and sin no more.

Mr. Joseph Sturge said he was not one of those who objected to legislation, yet he feared that if it were pressed too far it might paralyse the voluntary principle. He feared that the experiment made by Mr. Adderley had not as yet had a fair trial; but a great deal depended upon the strict moral principles of those who conducted institutions of the sort. He would prefer to see the Resolution modified, so

as to enable the Government to encourage the establishment of Reformatory Schools, without making it at once compulsory, for he apprehended that the selection of injudicious persons to manage the institution might peril the foundation altogether.

Mr. Power, Recorder of Ipswich, said, with respect to the Bill introduced into Parliament by Mr. Adderley, and which he had expressed his intention of re-introducing at the commencement of the next session, that Bill, considering the leading part which its author had taken in the proceedings of this Conference, would be deemed to have the sanction of the meeting to its provisions; and it appeared to him that it was altogether an unnecessary restriction to confine, as was purposed by this Bill, its operation merely to children convicted summarily of larceny. With respect to a child, the nature of the crime was but a poor index to the degree of criminality in the offender, and many a child convicted of arson, and other crimes, to which a severe penalty was affixed, was quite as fit a subject to be sent to a Reformatory School, instead of to a prison, as one convicted of larceny.

Mr. Hill, Q.C., said he had just received a communication from Lady Noel Byron, which he was anxious to mention. That lady, in a spirit of benevolent generosity beyond all praise, had already given a prize of £300 to the authors of the two best Essays on the Reformation of Juvenile Criminals; and she now made another offer to the effect, that if the Conference approved of the appointment of a lecturer, to expound their principles and promote their views, she would bear the whole of the expense. He begged to move that the offer be accepted, and that it be referred to a Committee to be appointed at the Conference.

The Conference was also addressed by the Right Hon. the Earl of Harrowby, William Rathbone, Esq.; M. Milnes, Esq., M.P.; Mr. Cadbury, Mr. Corbett, Rev. Mr. Field, Rev. Mr. Joseph, Mr. Jelinger Symons, Rev. Sydney Turner, Rev. Mr. Clay, Rev. W. C. Osborne, Mr. Ware, Mr. Muntz, M.P.; and Major Mair. The Resolutions were agreed to; and a Memorial, founded on them, to be presented to the Home Secretary, was adopted.

The proceedings terminated with a vote of thanks to Sir John Pakington for his ability and impartiality in the chair.

We propose to give in our next the proceedings of the Evening Meeting, presided over by the Earl of Shaftesbury.

SCHOOL AGENTS.

In our first article of the present number, we have given a general idea of the extent of the operations of the Ragged School Union, and of the persons by whom the noble work has hitherto been accomplished. In some schools there is, doubtless, more system and efficiency than in others. With a view to benefit those which may be in need of improved plans, meetings have been occasionally held of persons representing the various schools in and around London, at which a variety of topics have been discussed, all directly bearing upon school operation. It was, however, found necessary, about two years ago, to appoint an officer to assist Committees and Teachers of existing schools in rendering their institutions efficient; and when needed to open new schools, and in various other ways carry out the objects of the Society. The officer then appointed was Mr. Ferry, who has continued to the present in the discharge of the onerous duties assigned to him. The work has been increasing year by year, and it is now found needful to have two other gentlemen associated with him, and London to be divided into three sections, one agent to be located in each.

The Committee have, with much care, examined the testimonials of various candidates for the two additional offices, and have agreed in appointing Mr. Milne and Mr. Hytche as school agents. The present arrangement is, for Mr. Ferry to take the oversight of schools in the east and north of London, Mr. Milne in the south, and Mr. Hytche those in the west. We hope the friends of all our schools will give the newly appointed agents, the same cordial reception as has been generally awarded to Mr. Ferry, remembering that the object of their appointment is not to discover faults with a view to exposure, but rather to ascertain in what way the efficiency or extension of school operations may be promoted, and then, as far as is practicable, to render the aid required. Their desire is to visit the schools as warm-hearted friends, and as such we desire to commend and introduce them to our friends.

Poetry.

THE NEW YEAR.—1854.

The bells are ringing merrily around;
And neighbours breathe good wishes; and the looks
Of friends are cheerful; It is New Year's Day.
The old year, with its sorrows and its joys,
Its hopes and fears, is with the things that were,
And will not be again:—the laughing child
Is sporting with the toys which loving hands
Have just bestowed upon it; and the sire,
Patting the soft cheek of his darling son,
Exclaims, "God bless thee, boy!" but there are some
Who have no father's and no mother's care
To soothe them into slumber, and to clothe
Their forms with fitting garments:—there are crowds
In rags and wretchedness, whose living forms
The wind too closely kisses; and whose cheeks
Are pale with wasting hunger: Christian men,
Up and be doing—take them by the hand,
Show them the Refuge and the Ragged School;
For one such deed done to the least of these,
To Him that sits upon the throne of heaven,
Will be the best and purest New Year's Gift!
Up, and be doing—listen to the bard,
Who thus essays to rouse you with his strain:—

Gather them in; gather them in;
Actively thus the New Year begin;
Gather them in from the gutter and mire;
Help out the lowest to raise them higher;
Do as ye did in the year that's gone,
Still in your duty keep moving on!

Gather them in; gather them in;
Seek the young children for God to win;
Speak to them pleasantly; lure them far
From the haunts where their evil companions are;
Bear them at once to the quieter rule
And the merciful sway of the Ragged School!

Gather them in; gather them in;
Many are ragged beneath the skin;
Ragged in spirit, although they wear
Garments well-mended, and smooth cut hair.
Turn not the clean from the open gate,
For many fair faces are desolate!

Gather them in; gather them in;
Show them the duty to toil and spin;
Teach them to live by some right employ,
Shoe-black and Messenger, girl and boy;
Guiding them wisely, to make them learn,
Bread by the sweat of their brows to earn!

Gather them in; gather them in;
Safe from the devil and all his din;
Safe from the prison, the lash, the chain,
Bodily torture, and mental pain;
When to the mansions of peace they soar,
Years shall be ended and *time* no more!

Temple, 1*st January*, 1854. J. P.

Notices of Meetings, etc.

CROWN SQUARE, WALWORTH.

On Wednesday evening, the 23rd of November, notwithstanding the dense fog that prevailed, and which was the cause of so many serious accidents, a well attended and interesting meeting, in behalf of the above school, was held in White Lion Street School Room. F. Cuthbertson, Esq., in the chair.

The Report, as read by the Secretary, stated that the operations which had hitherto been successfully carried on in the present school-room, were now considerably impeded by the smallness of the room, the inconvenient approach to it, and insufficient supply of teachers. The Committee had, in consequence of these things, and the constant expenditure required for repairs, determined to seek more convenient premises, or a site on which to erect a commodious building. The necessity for increased exertions to extend the operations was very apparent, when the fact was considered, that this is the only Ragged School in the populous parish of St. Mary's, Newington. Within sight of the school-room there are, unfortunately, not a few parents and children who are known to be living on the produce of theft and other crimes, for whose moral improvement the school is so well adapted, and should, therefore, be more amply supported.

Several Notices of Meetings are deferred for want of space.

Papers, Original and Selected.

LEGISLATION ON JUVENILE CRIME.

The question of Juvenile Delinquency has now assumed an aspect which must lead, ere long, to great practical results. Till within the last few years, the acknowledged fact of its existence and its alarming extent produced no efforts on a large or national scale to mitigate or suppress the evil. What was wanted was patient and persevering agitation, whereby the public mind might be informed and roused, and by which also the Legislature, (which hitherto has been so swift to punish crime, and so slow to devise plans for its prevention,) might be stimulated to the adoption of measures adequate to the emergency. Much was accomplished in this direction by the silent and important influence of the Ragged School system, whereby the philanthropist was encouraged to persevere, and the sceptic and the scoffer were at last brought to acknowledge that "there was something in it," and that the outcast and abandoned *could* indeed be reclaimed. But for the consummation which we now confidently anticipate, the country will be mainly indebted to the Conferences which have been held on Juvenile Delinquency in the years 1851 and 1853. Of the first of these, one of the results was the appointment of a Select Committee of the House of Commons, fully to consider the question and report. By the evidence thus obtained, the enormous extent of juvenile crime, the inefficiency of the present systems of criminal law and prison discipline, and the *possibility of applying an effective remedy* by the adoption of new principles and a new mode of treatment, were amply established. This evidence was derived from every part of the kingdom. As the legitimate result of this first Conference, two Bills were brought before parliament last year, the one by the Earl of Shaftesbury, and the other by Mr. Adderley. Our readers have been made fully aware of the nature of these proposed measures; the one, that of Lord Shaftesbury, giving power to send children found begging on the streets to the workhouse, there to be educated and fed; the other having special reference to children convicted of petty larceny, who were to be sent to Reformatory Schools. In both Bills the liability of parents to the *partial* or *entire* support of such children was clearly recognised. It is known that while these measures have for the present been withdrawn, that the discussion of them has mightily advanced the whole question, both in and out of Parliament. The Government seems now shut up either to allow the principle of such measures to be sanctioned by Parliament without their direct interference, or else to adopt and to endorse it themselves. Indeed, the *second* Conference, which has been recently held at Birmingham, will, we are satisfied, lead inevitably to this result. Of its important and influential character we cannot speak too strongly. "Its members," as Sir John Pakington, the chairman, said, "wanted the force of public opinion to be brought to bear on this great, this momentous question, and in no way could that be done more effectually than through the agency of a meeting, composed, as this was, of enlightened men from all parts of the kingdom, *uniting in*

pressing on their fellow-countrymen that the time had come to adopt the Reformatory System, and to tell the Government, that for the welfare, the credit, and the honour of England, we should no longer delay following the glorious examples held out by the rest of Europe and America." It is in reference to this point that the *Times* says,—

"Shame, indeed, on this country, which professes to adapt its institutions so readily to the wants of the people, and which has taken the lead in so many great causes, for having so neglected this most delicate office, and most bounden duty of Government! Germany, Switzerland, Holland, France, Belgium, Wurtemberg, Bavaria, Saxe-Weimar, Saxony, Prussia, Silesia, the United States, and even Russia, Austria, and Hungary, are enumerated by Sir JOHN PAKINGTON as possessing public institutions of the character desired."

We have given at length, in our last number, the Resolutions which were adopted by the recent conference at Birmingham. That thousands who, under our present system, are hopelessly vicious, might be converted into virtuous citizens, if due care were taken to rescue neglected and criminal children from temptation—that for the accomplishment of this end there were needed Reformatory Schools, partly supported by local rates, and partly also by the State—that every encouragement should be given to such schools when established by voluntary effort—that children convicted of vagrancy or crime should be trained and supported at such establishments for a time sufficient for their reformation—that parents should be liable to the child's cost of maintenance—that on boys leaving the schools they should be apprenticed to trades, or otherwise helped to begin a course of honest industry at the public expense:—these are the conclusions which were unanimously arrived at by the Conference.

There are many considerations which give peculiar emphasis to these recommendations. The most prominent of these is *the cost of juvenile delinquency*. Lord Shaftesbury, in his address, stated it "as a fact, which would probably cause surprise, that the commission of crime in Liverpool cost that town £700,000 annually; while one-fourth of that sum, devoted to the purpose, would cut up the whole system of crime." And the *Times*, in a powerful leader, elicited by the proceedings of the Conference, thus depicts the cost of crime to the country:—

"We believe it is no exaggeration to say, that every London pickpocket sent to Holloway prison costs the pay of a curate,—a gentleman who has had a university education, and whose office is the most dignified that man can aspire to. We are spending the revenue of a state in mere punishment, or rather revenge; for what is punishment but revenge, when it leaves our foe worse than it found him? It has been ascertained that individuals have cost the country several thousand pounds in their repeated prosecutions and punishments; and thousands of houseless wretches, of all ages, cannot wander about the streets without an amount of depredation that must tell seriously on the profits of trade and the cost of living. In fact, there is nothing so expensive as crime. It is the leak in the ship, which may seem a small matter, but spoils the whole cargo, compels delays, overtaxes the strength of the crew, and throws everything out of course and trim. It is the order of Providence, and a wise order, that crime should be costly, for it is our duty to prevent it, and its existence is a reproach to us all. If anybody can devise a cheap mode of riddance, he will, indeed, be a public benefactor; but that task, we fear, is hopeless. No, the prevention of crime, and the amelioration

of our labouring classes, is a lofty and heroic work, that appeals to our hearts, to our intellects, to our time, and to our purse."

The statistics on this question of the *cost of crime*, which have been accumulated, are such as should have hitherto led rather to a feeling of helplessness and despair of a proper remedy, than to decided and vigorous action. It is needful, therefore, from time to time, to press them on the attention of our friends, as we have done before. Let it, then, be remembered that, from authentic sources, it has been proved that Pentonville prison costs £100,000 per annum, or at the rate of £500 for each of its prisoners; and that each convict costs, for support, etc., £50 per annum. The superintendent of Dumfries prison calculates the expense of prosecuting ten youths, under fifteen years of age, at £1,000, or £100 each. At Liverpool, the expense, in similar cases, according to the calculation of the late Mr. Rushton, amounts to £145. 8*s.* each. The Rev. John Clay, Chaplain of Preston House of Correction, estimates similar costs for prosecution, £50; imprisonment, £65; public works, £50; transportation, etc., £35; or a total of £200 for prosecuting and punishing each prisoner. Alexander Thompson, Esq., at the first Birmingham Conference, said, that he has often thought, when he saw a little ragged urchin in the street—one of the numerous class being trained up to a life of crime,—"My poor little fellow, you are a bill of exchange for £200 or £300, drawn on the public of Great Britain." Dr. Guthrie, of Edinburgh, calculates that every reclaimed child is a saving to the country of £300. Mr. Pierce, of Bow Street, confirmed this when he said, "I never see a criminal boy placed at the bar of the police court but I think, 'Well, *you* will cost the country £300 before we have done with you.'" To all these considerations of the *cost* sustained must be added the loss incurred by the withdrawment from the field of honest industry of those who might have been largely contributing to the increase and accumulation of natural wealth in a country like ours, which has been justly called "the workshop of the world."

The recent *substitution of penal servitude in lieu of transportation*, is a further urgent reason for prompt action in the direction which the Conference has indicated. If criminals, liable under the law as it *was*, continue to be consigned to penal servitude, year after year, in such numbers as the results of past experience would warrant us to expect, how perilous must be the consequences to ourselves! The colonists of the Cape of Good Hope, of New South Wales, and of Van Diemen's Land, having successfully repelled convict ships from their shores, and our juvenile criminals growing up, as formerly, into bold transgressors of the law, what remains but that England herself shall become a vast hulk, or convict settlement, and that we should be made to see the sin of past neglect in our signal punishment? We are not insensible of the value of the improvements made in prison discipline. The separation of prisoners, the silent system, the fidelity and fulness of religious instruction given by prison chaplains—who, as a class, are earnest, evangelical men, thoroughly qualified for their work—these are not forgotten by us, in contrast with the melancholy and miserable past, over which a Howard mourned, and for the amelioration of which a Mrs. Fry laboured with such strong faith and such unquenchable love. But there

is not a prison chaplain, or a painstaking visiting magistrate, in the kingdom, who will not at once endorse the motto, "Prevention is better than cure;" and at the same time heartily assent to the proposition, that the true way to check crime is to be found in *training the child* rather than in *reforming the man*. Is there not too much reason to fear that the apparently hopeful change on the character and conduct of criminals, while in prison, is "like the morning cloud, or the early dew?" There are many happy exceptions—as the Rev. Mr. Kingsmill has shown in his work on "Prisons and Prisoners,"—and within a prison wall the Gospel is oftentimes the power of God unto salvation. But we fear that the *Times* writes too truly when it says,

"We hardly need a Butler to explain to us that great law of habits, by which the strongest impressions, passively received, only weaken the moral powers, which action alone can create and sustain. It is only by a man's acting on the impression, that it can be so kept alive as to be repeated with new effect. Acts alone are the school of habits. What, then, avail the restraint, the gloom, the severities, and the terrors of the prison, if they are only to deaden, to benumb, and finally paralyze the mind with a succession of idle and ineffective blows? The clank of chains, the clash of bolts, the echo of long passages, and the silence of the cell, the dry bread, and the tasteless gruel, the sunless courtyard, the monotonous labour of the wheel, and the sullen depression of every eye around, constitute merely a great moral apparatus for crushing the soul, and preventing the growth of any virtuous habit, except that—if it can be called such—of brute terror, the power of which cannot, of course, be denied on minds of the more reasonable and calculating sort. *For the great majority of minds the prison has no beneficial effect, but the contrary. Reason and experience conspire on this point.*"

If this be indeed the case, the "ticket-of-leave" system, now, we believe, being tried in a few cases, will prove to be anything but successful. At all events, the dangers of letting loose on society, after a defined period of penal servitude, in large numbers, those who have previously been habitual and hardened criminals, will be transparent to every reflecting mind. The true remedy, therefore, is to dry up the fountain from which these bitter waters flow.

Among the various suggestions to the Legislature which are to be found in the Birmingham Resolutions, that of the establishment of *Refuges* or *Homes* for the destitute, to be used instead of prisons for the suppression of juvenile vagrancy, is one of the most valuable. There has been a difference of opinion as to the period during which young persons should be kept in such Homes, but all are agreed that a sufficient time must elapse for a thorough educational and industrial training. All also concur as to the duty of the Government to provide both for the training and support of *pauper* or *criminal* children. Should Parliament therefore legislate on the question, it will be at once perceived that existing Refuges will have special claims on the State, inasmuch as their inmates are destitute and without character, and may therefore be considered *paupers or worse*. The support and extension of Refuges, have been the great difficulty of the Ragged School system. For Ragged Schools, as such, we neither need nor desire Government aid. They are comparatively inexpensive, their chief object is *religious training*, and they are more likely to succeed

by voluntary than by Government support. But the expense of Refuges is so serious that a large number of pauper or criminal children, who otherwise would there obtain all that their physical and moral wretchedness demands, are necessarily excluded, and are thus left to perish. All parties, therefore, at the Conference agreed that it was the duty of Government to step in, *in loco parentis*, and to shelter, feed, and train the outcast juvenile population, for whom there was no other alternative but a life of crime and misery. We think, however, that Government should *not* be urged to build large *Reformatories*, thereby incurring vast expense, but should be *first of all* invited to aid voluntary efforts, and encourage voluntary teaching, and also assist the present Refuges, *before* they build and officer new ones. We acknowledge that the Refuges now existing are not sufficiently numerous in any of our great towns to warrant us in saying that new Refuges and Reformatories would not be required under the operations of law as now contemplated. But let not old and struggling Institutions be destroyed—let their accommodations, now, alas! *too* ample for the most part, be fully tested —let the religious public be invited to establish such Refuges in new localities, with the promise of partial assistance from the State. In this way Christian zeal, love, energy, will be called forth in many quarters where now they are slumbering, and the saving to the country will be very great. We are, moreover, persuaded that *Reformatories*, as such, will be thus provided with officers best qualified for the delicate and difficult work contemplated.

We cannot conclude our remarks without expressing our earnest conviction, that without a *thoroughly religious and scriptural basis*, any legislation on this question must prove a melancholy failure. The Bible is the text-book of all our Ragged Schools. The truth of God as written in his Word is the lever by which, through the power of the Holy Spirit, such wondrous movements have been effected, and such noble results achieved. Did not Evangelical, Scriptural truth run like a golden thread through the whole system, its moral power would be utterly wanting; and were this withdrawn, on the walls of every Refuge and of every School might be written "Ichabod!" "The glory has departed!" Better far to oppose legislation, however plausible in its provisions, and apparently benevolent in its designs, than to submit to any compromise here. But we rejoice to believe, that, with Lord Shaftesbury to watch and control as well as to mould, under the Divine blessing the issue will be such as we could desire. Let all our friends give this point their most prayerful attention, for it is fundamental and vital. Let us adopt with our whole hearts the proposition, that "the groundwork of the whole system of teaching and of training must be the *Bible*—the revealed Word of God, by which alone either rich or poor can be made truly wise either for time or eternity"—and that this should be "*distinctly recognised in the Act of Parliament to be obtained.*"* Let us hold fast the principle for which Milton nobly contended in his day, that religious education should not be separated from that which is secular, for if it were it would be impossible fully to educate the mind of man.

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* Letter to M. D. Hill, Esq., Recorder of Birmingham, by Alexander Thompson, Esq., Banchory House, Aberdeen.

RAGGED SCHOOL EMIGRATION—WHICH IS THE BEST FIELD?

It will be in the remembrance of most of our readers, that among the earliest efforts made on behalf of those who had received the benefits of our schools, but for whom no field of employment was open at home, was the movement originated by Lord Shaftesbury for the emigration of young persons of both sexes to the colonies. It has been our pleasing duty occasionally to record the successful results, as evidenced from letters from the emigrants themselves, as well as by authentic intelligence from other sources. All the world has of course heard of the lad who commemorated his benefactors by naming one of his flock on the Australian plains "Lord Ashley," and another "Joseph Payne." If these bell-weathers still survive, (as we trust "*in memoriam rei*," they do,) they must be noble illustrations to all who look upon their ponderous size, and the abundance of their fleecy honours, of the power of kindness in softening a heart once hard, and in kindling in a soul once cold, a flame of responsive gratitude and love.

The destination of the emigrants sent forth by the Ragged School Union has hitherto been mainly our Australian Colonies, although not entirely so. Up to a recent period there were many and valid reasons for a preference of the region just mentioned. Among these, the great demand which existed for household servants, and especially for those who were willing to accept of employment in the tending of cattle and sheep in the rural districts, weighed much with the Committee. It was most desirable, first of all, that young persons should, immediately on reaching their destination, find that employment which would place them at once beyond the reach of all temptations to resume a vagabond and profligate course of life; and especially was it important that the restored prodigal should be removed far from scenes and companionship by which habits of morality and piety would speedily have been overborne. As we have already indicated, the results amply proved that the original selection of Australia, as the main locality for Ragged School Emigration, was wise and judicious. But the discovery of the gold regions has suddenly and completely changed the aspect of affairs. Limited as have been the funds for Emigration placed at the disposal of the Committee of the Union, the number sent forth at the most favourable times was comparatively small; but of late the rush of emigrants to Australia has been so great as to tax the energies of our shipowners to supply the necessary vessels for their transport, and the passage money has been so enhanced as to render it prudent and necessary on our part to pause. But there remain far more powerful reasons in support of the decision of the Committee for suspending emigration to Australia; and it is the object of this paper to place a summary of the facts which have weighed with them before our readers. These facts are in themselves of much interest, illustrative as they are of the early and more recent condition of the gold districts; and at the same time, as bearing on the subject immediately before us, they will, we believe, be regarded as conclusive.

Some months ago, the Committee of the Union appointed a Sub-Committee "to examine all the evidence they could conveniently procure, in relation to Emigration to Australia and America, and to report thereon." We have now lying before us the elaborate report which has been furnished on this question. We think we shall do more justice to the Sub-Committee, as well as clear the way for a statement of evidence, when we intimate at once that they had made their immediate consideration "the substitution of Canada for Australia, as a place of emigration for boys under present circumstances," and that they have unanimously recommended Canada. Truly is it stated, that "the subject is of solemn importance. For in encouraging emigration, the Union assumes the responsibility of arrangements vitally affecting the whole prospects for this world, and, humanly speaking, for the next, of each one of those you send out. For this reason, and because of the difference of

opinion prevailing as to the present state of Australia, your Committee think no apology necessary for fully entering into the question, and quoting at length the evidence collected by them."

There are *four* colonies in the Australian continent, namely, *New South Wales*, of which the capital is Sydney; *Victoria*, (formerly Port Phillip,) of which the capital is Melbourne; *South Australia;* and *Western Australia*, or the Swan River settlement. To New South Wales the first emigrants from our schools (nine boys) were sent out in 1848, their destination being Moreton Bay, to the north of Sydney. But this has not been followed up by the transmission of others, the Committee of the Union having been deterred, even previously to the gold discoveries, by the great temptations incident to a landing in a locality of such close proximity to the town of Sydney. As to *Swan River*, in *Western Australia*, there has been a good demand for agricultural labourers, and boys have been sent there from the establishment at Red Hill with encouraging results. But inasmuch as this colony itself may speedily be the scene of gold discoveries, and as the gold fields of Victoria, though distant, are not inaccessible, it is thought more advisable that the course of emigration should not be directed thither. As to the two remaining colonies of Victoria and South Australia, it is to these that the main body of Ragged School emigrants have hitherto been sent, "172 having gone to South Australia, 148 to Victoria, while the remainder (making altogether 367) has been thus distributed:—to New York 40, New Zealand 1, Cape 1, Calcutta 1, and Canada 15." What, then, are the reasons for the virtual abandonment of these two colonies, and a total change as to the proposed destination of future emigrants? It is enough to reply that the change is recommended by *the social revolution produced in these colonies by the discovery of gold.* On this point the Committee have not come to a hasty conclusion. They felt, indeed, that a strong suspicion of danger, such as would suggest itself in consequence of the unhealthy and demoralising excitement necessarily produced when any of the evil passions of our fallen nature were powerfully stimulated, would have demanded that in the exercise of paternal and Christian care for their adopted children, the Committee should not expose them to temptations which they were ill fitted to resist and conquer. The history of our own country has given lamentable and frequent illustrations, how the spirit of eager covetousness, and of "making haste to be rich," has swept before it, as a mighty flood, even the sober and steady members of society. From the days of the South Sea Bubble, ridiculed with such graphic power by the inimitable pencil of Hogarth, down to the Railway Mania of 1846, there have been outbursts of a "gold fever" in Great Britain, which have not only led to national commercial embarrassment and disaster, but the contagion of which has been fatal to the moral principle of tens of thousands.

As to Australia, the demoralizing influence of this "fever" is not fitful and inconstant, but constant and absorbing. The discovery of gold in large quantities in England would act most malignantly on many, but the reaction would be rapid; and the checks of public opinion, of the press, of the pulpit, as well as the immediate punishment of crime, would operate with immense and salutary power. That things are in a different condition in Australia, is evident both from the despatches of Mr. Latrobe, the Lieutenant-Governor of Victoria, as well as from many private accounts. The despatches of the Governor, speaking of the state of matters in January, 1853, describe the state of the colony during the first ten months of the previous year; and with some modifications, matters must be still much in the same condition. He says:—

"The field now became the general rendezvous of a mixed multitude, among which the expiree population of Van Diemen's Land, (those whose term of transportation had expired,) returned Californians, and the most profligate portion of the inhabitants of this and the adjacent colonies, became broadly conspicuous. A

marked change for the worse has been observable since the beginning of the year in the character of the people, in certain districts of the gold fields especially.

"At the outset, the bad characters bore but a trifling numerical proportion to the general population; but now, although the preponderance of the well-disposed, and of those who are friends to law and good order, is overwhelming, the number of thoroughly hardened and dissolute characters has greatly increased. *It notoriously includes a number of the most determined and desperate ruffians of any community;* and this fact, taken into account with the great increase, and almost general prevalence of the illicit sale of spirits, is sufficient to account for any amount of crime and disorder which may really be found. * * * * * There have been violent quarrels and thefts, both by day and night, amongst the huts, tents, and workings."

But the Governor not only describes the peculiarly depraved character of an increasing leaven in the mass of the population, but he is also compelled to acknowledge the comparative *impunity of crime.* Who knows not that when vengeance follows not swiftly on the track of villany, that its licence and brutality increase a thousand-fold?

The certainty of punishment also is known to be one of the greatest barriers to outrage on the part of the lawless among ourselves, and one of the firmest safeguards of property and life. But in the gold regions the facilities for crime abound, and punishment is often impossible.

"In such a crowd, one-half utter strangers to the other, and to the colony, met together on a wild tract of broken forested country, full of secluded hollows, honeycombed with hundreds of thousands of ready-made graves, under such strong inducements to cupidity, disorder, and crime, the imagination is free and unrestrained to picture the extent to which crime is committed in secret without the possibility of discovery or the chance of detection. Many a murder may take place, of the existence of which no evidence will ever transpire."

It is justly remarked by the Committee, that the tone of Mr. Latrobe's despatches is "apologetic." Without accusing him of an intention to deceive, and making full allowance for the statements made by him as to the comparative healthiness of the gold diggings, the outward decency with which the Sabbath is generally observed, "*until evening sets in;*" rejoiced, moreover, as we are to hear that there is no "Lynch law" at the diggings, and that the ministers of religion are encouraged to lift up each Lord's day a solemn voice of warning and of earnest entreaty, (although of eight clergymen for whom it was proposed to provide salaries, three only had been nominated, while the population exceeded 50,000,) yet it is evident that, as the Committee state, the despatches "disclose the existence of such a condition of things as they think ought effectually to forbid the Union from promoting Emigration to that quarter." For "it is not only the large influx of a mixed and unsettled population, under circumstances of great excitement, congregated in large bodies in the towns, or on the gold fields, or on the main lines of road, which calls for increased force and increased exertions, but it is *the* acknowledged *and undeniable fact, that, for the present, this colony has become the place of rendezvous, not of a loose population only, but of a very large number of most hardened, desperate, and thoroughly depraved characters, bent upon outrage and violence, and here finding themselves in a position highly favourable to the perpetration of crime.*"

Private accounts, received from authentic quarters, painfully confirm the statements made by Mr. Latrobe. As to acts of lawless violence, the following is a specimen of some of the narratives which have been furnished. Speaking of ten desperate robbers ("Bush-rangers") who had at length been taken, the writer says,—

"Their beat was on the road to the diggings, travelling in parties of four and six. They stopped every one they met, took them into the Bush, tied them to trees, and there left them until some one came by and released them. One day they served wenty-one this way. Another day the same party of four stole upwards of £700

worth of gold and money in about three hours. If the parties they stopped had no money about them, they gave them a good 'hiding.' * * * Women are stopped and tied to trees, just the same as the men."

Again;—a person, signing himself Frederick William Brogden, and said to be the brother of the proprietor of the *Lincolnshire Chronicle*, writes to the latter thus:—

"We had reached the Keela Plains, and were resting on the grass with our empty guns lying beside us, when suddenly four mounted men, who had previously been riding on each side of a bullock dray, as though connected with it, wheeled rapidly off the road where we two were sitting, and unslinging their double-barrelled carbines, and displaying their six-barrelled revolvers, coolly ordered us to 'clear out.' They were all escaped convicts from Van Diemen's Land, to whom murder was no novelty, and every other outrage a mere pastime. They made short work of it, and taking guns, powder, shot, and money, left us twenty-five miles from Melbourne penniless. Between thirty and forty other individuals shared the same fate, within seven miles. One party of bullock-drivers, nine men and five women, with seven guns, were surprised a short distance from their tents, and completely cleared out. We stood and watched them rob about half a dozen, and then went forward to the "Diggers' Rest," a public-house, kept by a man named Gregory, from whose door the robberies had been witnessed by ten or a dozen of men. A party of five, well-mounted, started off in pursuit, like so many maniacs, for they were only armed with pistols. Before they could get within pistol range, the Bush-rangers had them within gun-shot, and succeeded in robbing three of the hot-headed pursuers, taking from one £530 in cash, and £2,000 in bills, besides shooting his horse and bruising his leg; from another they took seventeen sovereigns and a gold watch, and the other was also cleared out."

Further, *The Times* (March 19th, 1853) publishes a letter "from a correspondent," dated Melbourne, Nov. 26th, 1852, which says,—

"Murders in the Bush are said to be on the increase, but this is only because more bodies have been discovered. There always have been, and continue to be, many murders at the different diggings and in their vicinity, which are never known. A murder is easy anywhere—the great difficulty is to dispose of the body. At the diggings, especially among the more isolated tents, and in the solitude of the Bush, there is no further difficulty than that of digging an unprofitable hole. The 'profit' was found in the pocket or belt of the deceased. * * With the ordinary run of the working men, diggers—especially if a single man, with no wife to cause any vigorous search or inquiry after him—what more easy than to make him drunk, or catch him ready drunk to their hand, and then if he has gold about him he is sure to boast of it, and his murder often follows as a matter of course, and nobody ever hears anything of the matter."

An attack was made some months ago on an armed escort, who were conveying gold to the coast. Blood was shed; and it was only after the lapse of a considerable time that the villains concerned were arrested, and several of them, if not all, executed. But such scenes still continue. One of the mounted police, writing from Bendigo, Oct. 1, 1853, says,—

"About three hours before I commenced this letter a trooper arrived from M'Ivor with the following intelligence:—Information was given to Mr. Thompson, a cadet, that two men had been committing various robberies along the road. In consequence, he started with a trooper in search of them; but before they could come up with them it became dark, and they could not find their way. But seeing a light in a hut a little way off the road, they made for it, knocked at it, and receiving no answer, and thinking that all was not right, they burst open the door, and discovered eleven men, tied, and gagged, lying on the floor. They commenced releasing them; but had not proceeded far, when two men rushed into the hut, and seeing Mr. Thompson releasing the men, they both fired at him; but only one shot struck him, passing through his lungs. He is not expected to live. The trooper seeing the two men, ran out of the hut, and galloped to the police station at Rilanore. He there gave information, and Serjeant Noolan and six men started in pursuit. They overtook them about four miles from the hut, and ordered them to stand; but they placed themselves behind

two trees, and fired eighteen shots at the troopers. Serjeant Noolan then rode up to one of the men, at the risk of his life, and cut him down with his sword. His companion seeing this, laid down his pistols and gave himself up. One man had six revolvers, five barrels each, and the other had two revolvers. They will most probably be hung, as they punish everybody firing at the police with the utmost rigour of the law."

We must, however, from want of space, defer the further remarks which we have prepared on the valuable Report of the Sub-Committee until our next number. We have yet to pass in review the moral condition of the *large towns* of Australia, and then to give a summary of facts, evidently beyond dispute, that the United States, and especially the British Colonies in North America, furnish, emphatically, *the* field towards which the stream of Ragged School emigration should be directed. Meantime the spring season is hastening on apace, and we invite our friends to aid our Emigration Fund by liberal donations; so that we may send out, at the earliest possible period, a select band of youthful adventurers, who have been trained in our schools to habits of industry, and instructed in that "fear of the Lord" which is "the beginning of wisdom."

RAGGED SCHOOL—REFUGE—NURSERY—LAUNDRY, HILL STREET AND HUNTSWORTH MEWS.

Progression is one of the common laws of nature; nothing ever becomes instantly great. The majestic oak, which waves its branches in the gentle breeze, or challenges the storm, sprang from the apparently insignificant acorn. The greatest man that ever trod our earth, was once a helpless infant; the most renowned city that ever graced the world, may be traced to a small colony of needy adventurers; and London, the capital of an empire, (on some portion of which the sun never ceases to shine,) numbering its inhabitants at two and a half millions, and exercising its commercial, moral, and religious influence in nearly every part of the globe, was once the dwelling-place of the rude, uncultivated Britons. Caves and tents constituted their habitations, until, by increase of population, and advancement in civilization, they were abandoned for thatched wood huts, which in their turn were subsequently forsaken for stone and brick buildings by the more opulent. These buildings were closely packed, and formed the narrow streets, lanes, and alleys of towns and cities that boast of antiquity; but as time rolled on, and the population increased, and wealth became more extensively possessed, London could not be contained within the city walls, and the open country, then lying between Temple Bar, Westminster, Holborn, etc., began to be laid out in wide roads and spacious squares. Along the edges of the former, and around the sides of the latter, were built the mansions of the wealthy. Streets of lesser importance, connecting the main roads, were formed, and houses for the middle class erected, behind which, in course of time, came the huts of the poor, which served as a rendezvous for the destitute and the criminal, and formed a nucleus of an evil, which year by year has become more pungent and potent. There is scarcely a highly respectable neighbourhood in London but has its reverse. The Queen's Palace, Parliament Houses, and Westminster Abbey, have their "back slums" in Pye Street, Duck Lane, etc.; Oxford Street, Bedford and Bloomsbury Squares, have their "Rookery" in Church Lane, St. Giles's; Manchester and Portman Squares have their "Irish Colony," in Calmel Buildings; and Dorset Square is not without its reverses, both startling and humiliating. In this last locality we find Popery rearing its head, and putting forth a degree of energy worthy a better cause, and deserving a purer religion. True Christians in this neighbourhood have, therefore, not only to combat the hydra-headed monster, sin, but to contend against the triple-crowned "Man of sin." Christians, true

to their faith, fear neither the one nor the other; but, in the strength of their Divine Master, have commenced a work in this last-named locality which, we doubt not, will be as honouring to God, as it has proved pleasurable to them, and useful to their less-favoured brethren. The back streets of Dorset Square, a few years since, were visited by the Christian Missionary, and the wants of the inhabitants made known, the iniquity and ignorance that abounded were made public, and the character of the theatre, the penny gaffs, and low lodging-houses exposed. This resulted in six gentlemen resolving upon establishing a Ragged School. Fifty pounds were collected, and an old stable and coach-house taken in Huntsworth Mews, Park Place, converted into a school room, and opened on the 10th of June, 1849, which was called THE HUNTSWORTH MEWS RAGGED SCHOOL.

In the school the right material was soon collected, and the patient, persevering, and prayerful exertions of the teachers, with no small forbearance, were in constant requisition. Minds which, in addition to natural proneness to evil, had been greatly accelerated in the downward course of depravity by the corrupting influences of evil associations and example, or bad training, had to be encountered, and habits extremely vicious controlled. For a time the teachers were estimated only by their superior exterior appearance, indicating their better circumstances of life. But at length the force of moral principle, and the power of Divine truth, as exemplified and inculcated by them, triumphed; and in proportion, wildness of manners, ferocity of disposition, and vicious propensities, gave place to docility, mildness, and self-control.

The successes of the first two years, though exceedingly gratifying in themselves, yet seemed only to make manifest the exceeding great necessities of the neighbourhood: while, on the one hand, it was a matter of thanksgiving, that a goodly number of children were being instructed in things calculated to promote their present and everlasting peace; on the other, it was a subject of regret, that so many needy ones were not reached by the effort. It was therefore determined upon to extend the work. Suitable premises, situated in HILL STREET, were taken on lease, and adapted to the purposes of a GIRLS' SCHOOL, GIRLS' REFUGE, with LAUNDRY and NURSERY. The average attendance in the *Boys' School*, now solely conducted in Huntsworth Mews, was the first year 34; second 55; third 58; fourth 59; and fifth 70. Daily in the afternoon, from 12 to 16 of the most needy and best behaved are instructed in tailoring, and in the evening a School for Adults is held, at which from 17 to 36 attend. On Sabbath afternoons, about 40 youths and adults are collected and instructed.

Seven boys have been recommended to the Shoe Black Society from this school, and some of them became noted for honesty in circumstances of great temptation. One is reported to have earned £2 2*s*. 0½*d*. in one week, and to have had at one time £5 10*s*. in the Savings bank, the chief of which he cheerfully gave to a sick mother. Another is said to have saved £8 in the bank towards emigration to Canada, to which he was sent by the Ragged School Union. A third as much as £9 towards apprenticing himself to a painter and glazier; and the others smaller sums. One boy, who was regarded as an expert thief previous to his admission into the school, having been placed at the Philanthropic Farm School, was sent to Canada, at the joint expense of that institution and the Committee of this school, where, from accounts received, he is doing well, and happily enjoying the reward of honest labour.

In the *Girls' School*, held in Hill Street, about 116 infants and juveniles are daily instructed. In this, as in the other school, children belonging to the poorest and most depraved of the inhabitants are gathered.

Much care is exercised, in order to obviate the admission of any but such for whom the school has been established. The case of every child is investigated, and a form of recommendation filled up by the visitor. And not only in the first instance, but a systematic visitation of the parents by

the teacher.* Several advantages accrue from this plan. An opportunity of usefulness to the parents is often afforded: the upper class of children are prevented from attending a school not designed for them; and in cases in which the child of honest and industrious mechanics has been admitted on account of some temporary calamity, arising either from sickness or want of employment, but the circumstances of the family having become altered for the better, the child is drafted off to take his place in the British or National School again. The books show that, in 1851, six such cases were so disposed of; in 1852, thirteen; and in 1853, as many as twenty.

The amount of Scriptural knowledge imparted to the children is considerable, and, by the blessing of God, may prove a successful antidote to the pernicious effects of the demoralising evils so numerous in the locality. Instances, not a few, of an encouraging character have transpired, proving the elevating tendency of the training afforded, and the efficiency of the schools. Cases might be cited of those who are creditably conducting themselves as servants, and proving themselves trustworthy, who, but for the advantages of the institution, might have been pests to the neighbourhood. In some, there have appeared indications of piety, sufficient to lead the teachers to hope that a work of grace has been begun, and to these may be added the hopeful death of one scholar only eleven years old. The girl fell ill, and was visited by her teacher. At first she was afraid to die, but, as her approaching end drew near, her fears subsided, and she assigned as a reason, that she had been taught in her school, that the blood of Jesus Christ cleanseth from all sin. Her bodily sufferings became very severe, but her mind was peaceful, and her patience remarkable. She desired her teacher, on one occasion, to tell her schoolfellows that she was going to Christ and God, in heaven, where she hoped to meet some of them, but they must repent of sin, and pray to God to forgive them, for Christ's sake, and to give them a new heart. Just before she died, her teacher, on entering the room, heard her saying, "Come, Lord Jesus, come quickly!" and observing to her that she was glad to hear her making mention of the name of her best of all friends, she exclaimed, in a tone never to be forgotten, "Friend! yes, he is a precious one, and I long to be with him." During her affliction, many of the neighbours called to see her, most of whom she gently reproved of ungodliness, and entreated them to live a new life.

To these interesting and useful operations are added a GIRLS' REFUGE, PUBLIC LAUNDRY, and NURSERY, conducted by a separate and distinct Ladies' Committee. The Refuge is conducted in a small five-roomed house, fitted up with great economy. A small apartment on the ground-floor, called the matron's sitting-room, is used as visitors'-room, committee-room, and assembly-room. In the first-floor are two rooms, the front used as dining, sitting, and school-room, and affords accommodation for nine hammock-beds. The back-room is appropriated to the matrons. The second-

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* The following form for admission has been used with considerable advantage, and may suggest hints to our friends in other schools.

HUNTSWORTH MEWS AND HILL STREET RAGGED SCHOOLS,

Girls' entrance,—Hill Street, Boston Street.

I desire to recommend _____ of _____ Street, (Court, or Place,) Aged _____ to be admitted to the above School, *and to certify that the Parents are entirely unable to pay for Schooling.*

_____ Clergyman, or Minister.

_____ Script. Reader, Missionary, or Dist. Visitor.

_____ Member of Committee.

_____ *Superintendent.*

*** This Paper must be brought to the School on Monday at 9 o'Clock.

floor offers but bare room for nine beds in front room, and laundry matrons in the back. The laundry on the second-floor is arranged as a lavatory. A small kitchen, fitted up with a gas cooking-stove, which boils, bakes, and roasts all the food required, even including bread, which is made by the girls themselves, completes the Refuge accommodation for eighteen inmates. The laundry is situated near the school-building, and consists of a lofty and spacious room on the ground-floor. The furniture is a patent mangle; an ironing-board to three-sides of the room, affording store-cupboards beneath; and eighteen horses, or strong lengths of wood, slung to the ceiling, drawn up and down by pulleys. The washing department is adjoining, and consists of a plain room with a bricked and inclined floor; six washing trays, and two rinsing tubs; one wringing machine; a clothes strainer, made like a ladder with two handles at each end—a capital invention of the matron's, to avoid accident by scalding; a zinc bucket, with handle so constructed, that it cannot slip out of a child's hand.

The operations carried on in these most useful addenda to the Ragged School work are fraught with hopeful interest. The regulations of the Refuge, respecting the inmates, are most excellent. They are required to attend morning and evening devotions, conducted by the matron; each girl is expected to repeat one verse, each day, of a chapter selected. They rise at six o'clock in summer, and half-past in winter, and retire to rest at half-past eight o'clock. Breakfast at eight, dinner at one, and tea at six. Daily, walking exercise, generally in the park, from a quarter past two till a quarter past three, accompanied by the matron. A lady, each day, five times a week, spends one hour in the morning, and one hour in the afternoon, in instruction. One lady undertakes reading and spelling, another writing and cyphering, and a third, reading and writing by dictation. Every exercise is commenced with reading a portion of Scripture and prayer. On Sabbath days, the girls attend public worship morning and evening, and are also in the Girls' Sunday School in the afternoon.

The girls are employed alternately in household-work, the laundry, and the nursery; and the employment of each one is varied every week, so as to give each one a practical acquaintance with the whole. The design is to fit them for every kind of servitude. All the girls are hearty and strong, and medical attention has not been required for months past.

A registry of conduct and rewards is kept. The points of attention are *Truthfulness, Obedience, Punctuality,* and *Cleanliness.* One mark under each head is awarded every day, if merited, and should the four points be gained, a fifth is added. If, at the end of the week 35 marks have been obtained, three half-pence is placed to the account; if 25, one penny; but, if only 20, one halfpenny. Should an instance of untruthfulness occur in the course of the week, all the other marks of merit are cancelled. The money is banked each week, and when any girl goes out to service, one-half of the amount due to her is spent towards her necessary clothing, and the other is given to her as pocket money. This department of the institution has been in operation now two years, during which time thirty-two girls have been admitted. Eight have been sent out as servants, and seven of them are now in their situations, and conducting themselves most creditably. When the class is considered, and the circumstances in which they were first found, some of the results of the experiment are the more astonishing. Not a case of dishonesty has occurred with those sent out to service. One of the girls, now in the Refuge, being recently employed in the laundry, found in a gown pocket a threepenny piece. She took it immediately to the matron, and, in the course of conversation, observed that she felt thankful, that now she had no desire to keep what was not her own.

The Nursery is carried on in a large room over the girls' school. It is open daily, from seven o'clock in the morning till seven o'clock in the evening, for the reception of infants, from three weeks old to two years, of

mothers who go out washing and charing. Threepence is charged for each child, which is most cheerfully paid by the poor mothers, who appreciate the Nursery as a great boon. The numbers of infants brought to the Nursery fluctuates very much, and are very few when employment is scarce, or it is holiday time; showing that the mothers have no desire to delegate the nursing of their infants, except when opportunities of earning a trifle are afforded.

Thus it is manifest that the small effort commenced by a few, in humble dependence on Divine aid, has increased and multiplied, until operations are organized, adapting themselves to the cases of both sexes, from infancy to manhood. But while we have much to be grateful for, it is much to be deplored that the necessities of the neighbourhood have increased faster than the provisions to meet them. The population of the poor is great, and the class for whose benefit these institutions have been established is numerous. It may be said of the five efforts put forth by our friends, as it was of the *five barley loaves* in the hands of the disciples, "*What are these among so many?*" But with Him who commanded the multitude to sit down, and made them partakers of his miraculous gifts, nothing is impossible. And by obedience to his gracious commands, and imitation of his benevolent example, to preach the Gospel to the poor, and to seek and save the lost, we may indulge the hope of a large shower of blessings, and pray, with the Psalmist, "O Lord, let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

PUBLIC MEETING AT BIRMINGHAM ON THE REFORMATION OF JUVENILE DELINQUENTS.

In our last Number we gave the particulars of the Conference held in Birmingham on December 20th, for the purpose of promoting the general establishment of Reformatories for the reception of destitute and criminal children. On the evening of the same day a Public Meeting was held in the Town Hall, Birmingham, upon the same subject. The magnificent hall was crowded by a very respectable and influential audience. The Lord Bishop of Lichfield, Lord Lyttleton, and nearly all the noblemen, clergymen, and gentlemen, who attended the Conference, were present.

The Earl of Shaftesbury, on taking the Chair, said,—Their national honour, their social peace, and their private welfare were deeply concerned in the solution of the question they had met to consider. He would not pause to inquire whether juvenile delinquency, as contrasted with its prevalence in former days, had increased or decreased, or whether it was most general in this country or on the continent. They all knew the amount of juvenile delinquency in this country was far greater than it ought to be, than it need be, or than was consistent with the honour and dignity of a Christian Government. These considerations had naturally induced many persons to turn their attention to this important subject, and to consider the whole question of secondary punishments, and the modes and probabilities of effecting the reformation of juvenile criminals. He would not now enter into any discussion as to the preference that should be given to Government grants over voluntary contributions. He was himself most decidedly of opinion that the two should be combined, because he was sure that they would work harmoniously and fruitfully together. They never could be successful apart, because voluntary efforts would never be adequate to this great undertaking, and Government aid by itself would render the system cold, formal, and ineffective. Great results had already sprung from the efforts that had been made for the reformation of juvenile criminals; and it was with the view of improving and extending the system which had been commenced that that great

meeting had been called together. Doubtless, the whole question of secondary punishments—the question of the best mode of producing reformation—was dark and intricate, and led to an almost endless diversity of opinion. He believed it was in the order of Providence that this should be the case. God had revealed to them in His Word the great truth, that prevention is better than cure, and he threw obstacles and disappointments without number in the way of those who, having neglected that first great truth, were seeking to repair their own neglect and that of their forefathers. Nevertheless, he was convinced that under right management the object was not beyond attainment. In the child and in the adult there was a desire to improve their condition. "The way of transgressors is hard," and it was by this feeling that culprits might be led into the way of restoration. It was very true that the work they were undertaking required great sagacity, much experience, much patience, much labour. The work required, also, no doubt, great delicacy and penetration, because, though the principle remained the same, its application must vary in different instances according to the character, the condition, and the circumstances of those who might be the subjects of their efforts. In what other way, except by the desire of improvement implanted in the human mind, could they account for the vast numbers of ragged children who pressed in every direction to the uninviting discipline of the schools which had of late years been established? One institution in London, with which he was connected, had, during the last two years, received no less than three thousand applications from men who had undergone their periods of sentence, praying in the most earnest and affecting manner that they might be admitted within its walls, although they were aware that they should be subjected to a strict, searching, and painful ordeal, as a test of their sincerity. They were exposed to a fortnight's solitary confinement upon bread and water, but during this time the doors of the establishment were open, and they were fully at liberty to leave if they chose, knowing that if they did leave they would never be allowed to return. Yet, with the knowledge that this severe test would be applied to them, no less than three thousand persons had sought for admission within two years; and he had heard some of them say, with the most earnest entreaty, "For God's sake, rescue us from our miserable position! We will undergo any test of our sincerity. Keep us a fortnight, a month, six weeks, if you please, in this solitary confinement, so that we have not to return to the horrible condition into which we have fallen." By God's blessing, the result of the discipline and instruction afforded in such institutions had been that hundreds, he might say thousands, of persons had gone forth from them into different parts of the world to fulfil the great and noble duties of Christian citizens. The difficulties in the way of permanent reformation were no doubt very great; but he was of opinion that the endeavours to effect permanent reformation had, in the great majority of cases, been unsuccessful in consequence of their neglect to superintend or care for criminals after they had quitted prisons and asylums. There was a difference in the systems pursued in the various Refuges now established. Some persons might prefer the system adopted at Parkhurst, and others that pursued at Red Hill; but in all these refuges and asylums a certain effect was produced. It was upon that effect they wished to work, and which might be carried to a happy result, provided the unhappy objects of their sympathy were not at once removed altogether from their care and supervision. Could they wonder at the numbers of those criminals who, having been discharged from prisons, were speedily recommitted, when they considered the destitution in which such persons were sent forth, and the difficulties and temptations by which they were beset? Many boys and adults were discharged from penitentiaries and prisons without a friend in the world, without decent clothing, without a farthing in their pockets, without character, without the possibility of obtaining employment, without the chance of gaining an honest livelihood; and who were compelled to resort to their old haunts, where they were beset by their old associates and exposed to all their former temptations. Let them consider the great and trying necessity to which such persons were exposed—the absolute necessity of daily bread. He had been told by many of these boys and men that, do what they would, they found it utterly impossible to obtain the slightest employment. It was not surprising, under such circumstances, that they should consider self-preservation before the laws of the land; they committed offences, though not for the offences' sake, and they were again consigned to the punishment of a

gaol. He once presided over a meeting consisting of about 350 of the most abandoned and profligate men to be found in the city of London. He attended upon their invitation. The meeting was held in the Minories, and the object of these persons was to obtain his advice as to the best mode in which they could be extricated from their miserable condition. He believed that such a meeting was unparalleled in history. These men gave him an account of their lives, and many of them said that such was their state of destitution, that, if something was not done for them, they must that very night commit some act of robbery in order to procure the means of subsistence. Now, most of these men were placed in a position which enabled them to earn a decent livelihood, and on inquiring about them the other day, he was informed that there were not twenty who had resorted to their former courses. The Report of the reformatory school at Mettray, in France, entirely confirmed the fact, that if they wished really to reclaim criminals they must provide some asylum to which they could resort on their discharge from prison. But there was another mode of dealing with this subject which was still better—the mode of prevention. They must remember the precept of Holy Writ—"Train up a child in the way he should go, and when he is old he will not depart from it." This undertaking was by no means so arduous as many persons might be led to imagine. No doubt all classes of society contributed their quota to the list of criminals; but that seed-plot, which was the main source of the crime that desolated all our great towns, was limited in extent and very capable of cultivation. He would state to the meeting the result of his own investigations in the metropolis, which would afford some test of the state of things in such towns as Manchester and Birmingham, places within a much more manageable limit. He had ascertained, from minute inquiries, that the whole number of children in London who were actually in a course of training for a life of fraud, theft, and violence, did not much exceed 3,000. Further inquiry brought him to the conclusion that the whole number of the professional thieves of London (he meant those who entirely depended for their subsistence upon robbery) did not exceed 6,000. He mentioned these facts to show that this seed-plot of crime, which caused them so much perplexity and trouble, was limited in extent, and was at present within their grasp. God only knew how long it might continue within their grasp, for in the present days one year was a century, and ten years might produce so mighty a change upon the surface of society that an evil which now appeared small and puny might grow up into a Goliath, when they might not be permitted, in God's favour, to find a David to destroy it with a sling and with a stone. But, to show them to what an extent the whole system of delinquency was within their grasp, he must ask them to remember that, if they could only get hold of these children, and train them in the way in which they should go, they would cut up by the roots nearly the whole tree of adult criminality. From the investigations he had made he arrived at the gratifying conclusion, that not 2 in 100 of those persons who had reached the age of twenty, without falling into crime and evil courses, were ever guilty of dishonesty in adolescence or old age. He knew they would be told that education was the great panacea for many of these evils. No doubt that was most true, but something more must be given than mere education, according to the usual acceptation of the term. If a child went through any period of education, the necessities of the case required that he should have fair play,—that he should have the means of reducing to practice the lessons he had been taught. When he reflected upon the various difficulties which beset the paths of children and adults when they were launched into the world, he must confess the marvel to him was, not that they had so many delinquencies, but that they had so few. It must be remembered that the children of the working classes were exposed to a thousand temptations which did not beset the children of the better classes. He might very briefly indicate some of those abominations which existed in all great towns, and which offered almost irresistible temptations to numbers of these helpless and ignorant children. First, there were the penny theatres. He had examined as many as one hundred children, and he had ascertained from them that the first dishonesty of which they had been guilty was the theft of a penny from their parents, or some other person, with a view of indulging their taste for the penny theatres. He would also remind the meeting of the hazards to which these unfortunate children were exposed in what were called "casual wards." He was satisfied that if the children were excluded from these places, and also from the low lodging-houses, one of the most

prolific sources of early delinquency would be destroyed. He would also ask those whom he addressed whether the wanton and reckless exposure, in that and other cities, of articles of value and of food, might not prove a temptation too strong to be withstood even by children who were not absolutely suffering from the pressure of want? He thought there might also, in some cases, be an over-readiness on the part of persons who detected a child of tender years in the commission of a theft to bring him before a magistrate, who probably could not do otherwise than punish the offence with imprisonment. Another great source of crime was the prevalence of receptacles for the purchase of stolen goods. Poor children were often led to commit a theft because they knew they could readily dispose of the produce of their crime to a receiver. These were, however, subordinate considerations compared with the monster evil of all—the gross indecencies, the terrible immoralities, the diseases, and the filth which existed to so frightful an extent in the courts and alleys inhabited by the poorer classes. None but those who had visited such places could form any estimate of the physical and moral influence thus produced upon the great mass of the rising generation; and he did not hesitate to say, that so long as this state of things existed they would establish reformatories or schools to little or no purpose. They might educate children at schools for four or five hours a day, but what advantage could result from such education if the poor children were sent back home to witness, during the remaining nineteen or twenty hours of the day, the most disgusting scenes and the most horrible debaucheries? He would, then, urge those whom he was addressing to bestir themselves, and, if possible, to ameliorate and elevate the position and character of parents. What was most required, and without which they would make little or no progress, was another generation of parents, who would understand the duties which devolved upon them, and who, instead of squandering in the gin-palace and the beer-shop the rewards of honest industry, would devote some portion of their earnings to promote the temporal and eternal welfare of their children. This, he believed, was the main root of the evils they had to deplore; but he hoped that there was now growing up in this country a body of young people who would fulfil their high calling, who would retrace the steps of their forefathers, and who would lead their own children in a better and safer way. There was another class of unfortunate children to whose case he wished to direct the attention of the meeting—he alluded to the class of young mendicants and vagrants, who were being brought up by their parents in habits of mendicity, as a preparation for the more dangerous practice of violence and crime. He had no doubt the meeting would be surprised if he were to prove to them, as he could do, that a a very large proportion of the ragged, sickly, miserable objects they saw in the streets, were the children of parents in the receipt of wages varying from 16*s.* to 30*s.*, and even 40*s.* a week. This sum such parents consumed in drunkenness and debauchery, and then they sent out their miserable children to be ruined, in body now and in soul hereafter, solely that they might obtain increased means for gratifying their disgusting and ruinous propensities. He hoped a law would be passed, providing that children found in the streets as mendicants should be consigned to the reformatories which it was their object to establish, and he considered to all those reformatories should be attached a wing for children who were neglected but untainted with crime, where such unfortunate beings might receive that paternal care which their natural protectors neglected to accord to them. He hoped that, when children were sent to those establishments, the parents would be compelled by law to contribute amply to their maintenance and education. In introducing a bill on this subject into the House of Lords, he had cited a number of instances in proof of the statements he had just made; and a new instance had recently been made public in one of the police reports of the *Times*. [The noble lord here read, from the *Times*, the report of the examination of a boy named Sullivan, at the Marlborough Street police court, on a charge of vagrancy, when the lad said he obtained sometimes as much as 2*s.* a day in charity, which was expended in gin and ale.] He (the chairman) considered that the abolition of transportation, and the legislative detention of criminals within this country, should stimulate them not only to endeavour to effect the reformation of criminals, but, if possible, to cut off the supply. Great Britain had something more to do than to spend her time and strength in retracing her steps, in recovering what had been lost, and in chastising the guilty; her great vocation was to cover the world

with the laws, the liberties, and the religion of the Anglo-Saxon race. Let her send forth every year swarms of industrious, sober, Christian citizens to people the forty great colonies that composed her colonial empire. If she did that in a proper spirit, she would have everything to hope and nothing to fear. The blessing of Almighty God would rest upon such a work; the effort would return into her own bosom, and her children would rise up and call her blessed. (Loud and continued cheering.)

Sir J. Pakington having given a brief sketch of the proceedings which had taken place at the Conference in the morning, and of the Resolutions which were then adopted, submitted to the Meeting the following Resolution:—

"That this Meeting, having received information of the proceeding of the Conference held this day, in reference to the national treatment of 'morally destitute and criminal children,' expresses its hearty concurrence with the Resolutions which have been adopted."

In the course of his observations, the Right Hon. Baronet remarked,—That there were three great social questions which in the present day deserved serious attention. The first was the system of secondary punishments with which crime should be visited; the second, how and to what extent they should afford to the people the means of general education; and thirdly, in what manner they should deal with the destitute and criminal population. No one was more anxious than himself that the Government should speedily take measures to render sound elementary education universal in this country. The Right Hon. Baronet showed, from Parliamentary Reports on the subject of education, that while in Germany, Switzerland, and many parts of Europe, the proportion of the population educated in schools was 1 in 6; in the Free States of America 1 in 7; and in the Slave States of America 1 in 12; England was, in this respect upon a level with the Slave States, as only 1 in 12 of the English population was now receiving instruction in schools. The consequence was, that the mass of our population were trained to crime; and he conceived that the remedy for the existing state of things would be the establishment of a universal system of education, combined with reformatories for those who had been led into crime.

Mr. Adderley, M.P., seconded the Resolution, and observed that he had withdrawn the measure he had introduced into the House of Commons on this subject during the last session, after it had passed through two stages, in consequence of a promise made by her Majesty's Government that they would take up the question during the ensuing session. He feared that other matters of apparently pressing importance might divert the attention of the Government from this subject, and expressed his hope that petitions in favour of a reformatory system would be sent up to Parliament from all parts of the kingdom.

The Rev. John Clay, Chaplain of Preston jail, supported the Resolution, and urged the importance of training children in industrial habits. He observed, that in the three months preceding the strike at Preston, there were committed to the jail of that place 183 persons of either sex and of all ages. During the three months after the commencement of the strike, the number of committals was 162, although 7,000 children had been deprived of work; and he argued from this circumstance, that the industrial habits which the children had acquired in the factories had in a great measure preserved them from criminal practices.

The motion was then adopted.

The Earl of Harrowby proposed the second Resolution:—

"That this Meeting trusts that the legislation which is necessary for establishing Industrial Reformatory Schools will encourage the enlightened and philanthropic managers of those institutions maintained by voluntary effort, which have already awakened public attention to the subject, and which ought to be fostered and multiplied for the sake of the varied and valuable experiences they are calculated to supply, the individual zeal and interest they enlist, and the opportunity they present for the immediate adoption of treatment towards criminal children different from the ordinary punishment of adults."

In the course of some brief remarks, the noble Earl explained that it was not their object to induce the Legislature to enact that henceforth no child under the age of sixteen or seventeen should be committed to prison; but they wished that magistrates should not be compelled to send to jails young criminals whom they thought might advantageously be consigned to Reformatories. *He disapproved of the establishment of such institutions under the complete control of the Government. He hoped the Government would encou-*

rage and foster institutions of this kind; he, however, thought the public should take care that the Government never superseded private efforts and liberality.

The Resolution was agreed to.

Lord Lyttleton briefly moved the following Resolution:—

"That the Reformatories established privately in this and other countries have been very successful, and afford decisive proof of the practicability and fitness of the mode of treatment of juvenile crime which they have adopted."

The noble Lord expressed his opinion that Reformatories should be established, if possible by voluntary efforts, under the sanction of the Government, but that if private liberality did not meet the requirements of the case, it might be advisable that the Government itself should provide such institutions.

The Resolution was seconded by Mr. Woolrich Whitmore, and was adopted.

On the motion of Mr. R. M. Milnes, M.P., seconded by the Hon. A. Kinnaird, M.P., the following Resolution was agreed to:—

"That petitions from this Meeting be presented to both Houses of Parliament in favour of the objects sought by the Conference, and that such petitions be signed by the chairman on behalf of the Meeting; and that the noblemen and members of the House of Commons now present be respectively requested to support the prayer of such petitions, and that they be respectively presented by the Earl of Shaftesbury and Sir John Pakington."

On the motion of Lord Calthorpe, seconded by the Rev. S. Turner, a vote of thanks was passed to the Earl of Shaftesbury for his conduct in the chair; and the noble Earl having briefly returned thanks, the proceedings terminated.

OLD SCHOOL, *versus* NEW SCHOOL.

An Imaginary Dialogue on Prison Discipline.

OLD SCHOOL.

Him as prigs wot is n't his'n,
When he's cotched he goes to prison;
That's the rule I go on.
Flog him till he roars with pain,—
Then half starve,—then flog again,—
Next day starve,—and so on.

NEW SCHOOL.

He whose infancy neglected,
Faculties all misdirected,
Into crime may lead him;
May be yet reclaim'd from sin.
Hapless outcast! take him in,
Teach him! clothe him! feed him!

OLD SCHOOL.

Take him in!—To prison, yes!
Clothe him!—Aye, with prison dress!
Teach him!—Aye, with scourging!
Feed him!—Yes, with prison fare,
Nought but wears a jail-like air;
Thus his guilt be purging!

NEW SCHOOL.

Set before his youthful mind
All that's holy, just, and kind;
Let him feel he 's human.
Rouse in him his self respect;
Show him we e'en yet expect
He'll live to be a true man.

OLD SCHOOL.

Let him herd with felons old,
Swindlers cunning, burglars bold,—
All their arts they'll teach him.
Let his heart be harden'd, till
Knowledge of what's good or ill
Never more can reach him.

NEW SCHOOL.

Though a vagrant from his birth,
Though a stain on God's fair earth,
Not on him the blame be.
Taught to steal as soon as walk,
Taught to lie as soon as talk,
On our heads the shame be.

On our heads—for we have stay'd
Hands which should be stretch'd to aid,
Shielding from temptation.
Jails instead of schools we've tried;
Scourges, hangman, we provide,
'Stead of education.

OLD SCHOOL.

Hangman, jails, we'll all employ,
When to mankind grows this boy,
Savage, harden'd, callous.
Terror to his fellow men,
Nought can save us from him, then,
But at last the gallows.

NEW SCHOOL.

No! the hangman's day is o'er;
Terror now shall reign no more;
Kindness, care, attention,
Will be found a means more sure.
Long you've tried in vain to cure;
Now we'll try prevention.

Notices of Meetings, etc.

HOPE STREET, SPITALFIELDS.

A NUMEROUS and very interesting meeting was recently held in the spacious school-room, on the occasion of its being opened as a Ragged School. W. Ellice, Esq., in the Chair. Previous to the public meeting about 150 of the teachers and friends took tea together.

The Secretary stated that the Committees of the late King Street and Great Pearl Street Ragged Schools had united in the present efforts to establish a commodious and efficient school to meet the growing necessities of the locality, in which vice, ignorance, and misery, greatly abounded. Notwithstanding the manifest good which had been accomplished by the individual schools, it was evident that the counteracting evil agencies at work, such as low theatres, penny gaffs, saloons, etc., were both numerous and effective. To meet the evil it was the design of the Committee, if funds permitted, to open the school for infants and juveniles in the day. Youths and adults, of both sexes, on week evenings. On Sabbath days, morning and afternoon; and for parents and older scholars, on Sabbath evenings.

The meeting was subsequently addressed by the Revs. W. Green and W. Tyler, Messrs. W. Ferry, J. Pullen, W. Forsaith, and Joseph Payne, Esq., who concluded with the following appropriate verses:—

Ye who would the cause maintain
Of the young that stray,
Listen to my opening strain
On this opening day.

Give your liberal feelings scope,
Act by Scripture rules,
Open wide the "Door of Hope"
In the Hope Street Schools.

Open wide the door, and draw
Ragged children in;
Those who do not fear the *law*,
Seek by *love* to win.

Ye who fain the young would reach
In the surest way,
Open wide your lips to teach,
And your hearts to pray.

Show them, in a cheerful style,
What they ought to know;
Let them see your sunny smile;
Chase away their woe.

Open wide your porte-monnaies,
Ye who riches hold;
Let the Christian public gaze
On your notes and gold.

Open wide your little bags,
Ye who have not much;
Suffer wretchedness and rags
E'en your "mites" to touch.

Giving, in your Master's name,
To your Master's cause,
Ye will all have equal claim
To his great applause.

He will say for those who wait,
Ceasing earth to leaven,
"Open wide the golden gate,
Let them into Heaven!"

PADDINGTON RAGGED SCHOOLS.

THE Annual Parents' Tea Meeting lately took place at the above Institution, when between two and three hundred parents, friends, and teachers, sat down to an excellent tea, with abundance of bread and butter, and plum-cake, kindly provided by the Committee. The rooms were tastefully decorated with flags, Scripture mottoes, and laurels,—the latter emblematical of the moral victory obtained by the grace of God over the hostility of the neighbourhood. At the end of the room there was a wreath, with the word "Welcome!" in the centre, formed with laurel and roses, expressive of the object of the schools in endeavouring to make all, both parents and children, with those who are cared for, and the forsaken and destitute, to feel, that here was a place for their united welfare.

In the evening a Public Meeting was held. In the absence of Captain Chapman, the Chair was taken by Mr. Chapple, of the London City Mission, who was well supported by several able speakers.

It had long been felt by the friends of this Institution, that their valued friend, the Missionary of the district, and the founder of these schools, was well entitled to some tangible demonstration of their Christian affection and sympathy, and, unknown to their much-loved friend, a sub-committee had been formed to carry out these views. When one of the Committee was speaking upon the subject, and dilating at some length upon the earnest and useful labours of the Missionary in the neighbourhood, and especially in connection with these schools for the last seven years, immediately, upon a given signal, a deputation of six boys and six girls entered the school-room, headed by the Superintendent, the two foremost carrying each a handsome volume of Dr. Kitto's "Illustrated Bible," which was presented by them, containing the following inscription:—

"This Bible was purchased with the proceeds of a subscription entered into by the children, mothers, and teachers, of the Paddington Ragged School, and presented to Mr. H. Pearson, London City Missionary, at a Public Meeting, on November 23rd, 1853, Captain Chapman in the Chair, being the seventh anniversary of his labours in this district, as a small tribute of affectionate acknowledgment for his untiring zeal and devotedness to the spiritual welfare of the neighbourhood in general, and the prosperity of this institution in particular."

The impression here was delightful. The whole meeting rose simultaneously, and sung, "Praise God, from whom all blessings flow," etc.

The Meeting was then addressed by Mr. Pearson, who expressed himself feelingly in acknowledgment of this unexpected gift; and referring to the presentation said, that it was possible to join in many testimonials of Bibles, and still be ignorant of its contents. They were then exhorted to search that blessed book themselves, and to seek earnestly their own souls' salvation, and to train up their children in the nurture and admonition of the Lord. The blessing of early piety was also enforced by other speakers, and various topics of interest and importance presented to the Meeting. Between the addresses several hymns were sung, and the friends separated, highly delighted with the evening's entertainments.

Papers, Original and Selected.

TEACHING "COMMON THINGS."

THE question of national education is one which is receiving attention in many quarters. Discussions are earnestly maintained, as to whether secular education alone should be given at the expense of the State, the various religious teachers being left to take charge of spiritual instruction, or whether secular and religious education should be combined in our common schools. We offer no formal opinion on a subject which does not come immediately before us. We are willing to believe that "secularism," in the infidel sense of the term, will never be recognised as the guiding influence in a matter so momentous, and that the real point in dispute is not whether the schools shall be irreligious or not in their aspect, but whether religion cannot be better taught by leaving secular education, as such, to occupy distinct ground. And further, we believe that it is becoming increasingly evident that there is a large amount of secular knowledge, which is highly valuable as auxiliary to that which is spiritual, and that to raise the people from degradation and ignorance, to increase their social comforts, by imparting such instruction to them, is a great Christian duty. It is on this ground that we have always been warm advocates of Public Baths and Wash-houses for the poor, and have so earnestly maintained the necessity of providing proper Lodging Houses and cleanly dwellings for our working classes. And now we find a fresh labourer entering the field, in the person of Lord Ashburton, a nobleman who not long since was one of the merchant princes of our metropolis, and who is now devoting his time and talents to what he calls "*the teaching of common things*" to the rural and agricultural population of the land. The nature of this teaching, while, strictly speaking, secular, will be found to be of that class of instruction already alluded to, which is auxiliary to religious progress, and as such it has received the warm approbation of the excellent Bishop of Winchester and many of his clergy.

Lord Ashburton has been powerfully supported by the *Times* newspaper, which, as we have often gratefully recorded, has rendered good service to kindred efforts. That journal styles the teaching proposed by the noble Lord as being nothing less than "a new branch of instruction." Its nature will be best understood by a reference to an admirable address delivered in December last to a large body of candidates, schoolmasters, clergy, and friends of education, at Winchester. His Lordship announced, that at the Easter examination for registration, there would be awarded a Scholars' Prize of £8 for *the most extensive knowledge of common things;* and two Teachers' Prizes of £15 and £7, for the most effective teaching of common things. The competition would be open to male students who had finished their training at the diocesan school of Winchester, and to male teachers of schools open to instruction in the counties of Hants and Wilts. Similar prizes, of similar amounts, would be awarded to female students of Salisbury Training School, and the female teachers of schools open to inspection in the two counties before mentioned. It is evident that for the "teaching of common

things," Lord Ashburton relies on a race of teachers qualified by their own personal acquaintance with "common things," to impart them to a new generation. But what are the "Common Things," which hitherto teachers have not studied, and of which the occupants of the rural cottage have been hitherto kept in ignorance? For what purpose does he stimulate the zeal of teachers, and crave their hearty support? His own language will best answer such inquiries:—

"It was with confidence that he turned to them, and craved their assistance in this good work of diffusing among the people a knowledge of common things. They could show, not only by their lessons in school, but still more powerfully by their example out of school, *how the garden could best be cultivated, how the dwelling might be most efficiently and economically warmed and ventilated, upon what principles food and clothing should be selected, how chronic ailments might be averted by timely attention to premonitory symptoms and recourse to the physician. They could teach the measurement of work, the use of the lever, the pulley, and the windlass. They could, in short, expound those methods, suggested by every advancing science, by which toil might be lightened and subsistence economized. All this was capable of being taught, and well taught. Why was one mother of a family a better economist than another? Why could one live in abundance where another starved? Why, in similar dwellings, were the children of one parent healthy, of another puny and ailing? Why could this labourer do with ease a task which would kill his fellow? It was not luck nor chance that decided those differences; it was the patient observation of nature that suggested to some gifted minds rules for their guidance which had escaped the heedlessness of others.* Why should not these rules, systematized by science, and illustrated by their didactic powers, not be imparted to the pupils of their schools, to enable youth to start at once with the experience of age; or, if this were not in all cases possible, why should not all be taught betimes to read those lessons in the book of nature from which some had derived such unquestionable advantage? Remember that it was by the daily use of the powers of nature that man fed, and clothed, and housed himself. He employed fire in a hundred ways, for a hundred purposes; why should he not be taught the doctrine of heat? For some purposes he might learn to use it better, and he might learn to use it for more. Again, he passed the livelong day in the application of the mechanical powers, why should he not be instructed in them also?"

The social degradation of the rural population has necessarily received little notice, in comparison with that more aggravated accumulation of physical and moral wretchedness which meets the eye in our great towns. But it is not less true, that in spite of the benefit derived from pure country air, and the absence of that overcrowding which is seen in our courts and alleys in London, and other cities, that, generally, in their cottages, squalor and discomfort prevail. We have seen, indeed, "a lower depth" among the peasantry in unhappy Ireland than ever met our eyes in this country; but even in England, where the cottage may look picturesque to the tourist's eyes on a summer's day, it will be found that *within* the standard of comfort is exceedingly low. Lord Ashburton's position is, that this arises from ignorance of "common things." Or, when he asks, "Why is one mother of a family a better economist than another?" "Why could one live in abundance while another starved?" (and there is often seen the contrast which justifies the inquiry)—"The difference," as the *Times* remarks, "is almost universally owing to the use, on the one side, and the neglect, on the other, of *small considerations and slight materials.*" And then, with its usual power, the

leading journal gives the following graphic picture of things as they too often are:—

"As our subject requires, we will take the worse side. You plunge through a muddy lane, where a few days' work, a few fagots, and a few barrow-loads of stones, would construct a footpath dry in all weathers. You approach a cottage, on the walls of which are neither creeper nor wall fruit, the garden of which is wasted, trodden down, and sopped with rain; and the fence of which admits all cattle, because, as the tenant tells you, sulkily, the landlord will not send a carpenter to make a job of it, and take a quarter's rent. You enter, with your boots in a state which assures you that neither man, woman, nor child can have known the luxury of dry feet in that house for the winter. The house is in confusion, as it always is, either because it is Saturday, or washing-day, or a day for taking in wood, or no day at all, and nobody expected. The children, such as are left—for it transpires that they are only a remnant—have pale cheeks, blubber lips, red noses, blear eyes, shaggy locks, thin legs, and blue fingers, with only thin summer clothes in the depth of winter, excepting what they have winter and summer—huge lace boots, always wet and hard. A teakettle and a vessel for boiling potatoes constitute the whole of the culinary apparatus. There is not a comfortable corner in the room, unless it be comfortable to sit with one's toes in the fire, one's eyes in the smoke, and one's back in a cutting draught fresh from the outer air. The woman, holding a squalid child, whose bare legs hang in the blast, expatiates on her numerous hardships, and on the general indifference of mankind to the sufferings of the poor."

When the *Times* adds, that "on the shelves are heaps of Bibles, Prayer-books, and tracts," we are not so ready to endorse its accuracy, as we suspect that in cottages where such an amount of discomfort prevails, neither parents nor children are readers of good books. The tidiest and most intelligent servants whom we have known in London have been precisely those who came up from a rural home, where the fear of God prevailed in connexion with order and cleanliness, maintained and enforced by an exemplary mother. Still the fact remains, that many girls brought up at National Schools, and taught there the elementary truths of religion, are, by their ignorance of "common things," totally unfitted for their after position as wives and mothers, and are "slovenly and utterly incompetent." They should have been taught those "common, household, and familiar things," the knowledge and practical application of which would lighten their own burdens, and virtually increase the earnings of their husbands, and promote the physical and moral health of their offspring. And then, as to the labourers themselves, the more *pabulum* you give them for mental exercise and for practical skill in their daily tasks, the more will you increase their self-respect, wean them from the temptations of the beer-shop and its low associates, facilitate their progress to comparative independence, as well as sweeten their daily toil. Justly did Lord Ashburton animadvert on the ignorance of "common things" by the "princes" as well as the "peasants" of the land. It is strictly true, that in our universities and schools, classics and metaphysics have been almost entirely permitted to absorb attention, and that the natural sciences have been neglected. "In this *practical* country," says his Lordship, "the knowledge of all that gives power over nature is left to be picked up by chance in a man's way through life. In this *religious* country, the knowledge of God's works formed no part of the education of the people—no part even of

the education of a gentleman." There is, however, a growing tendency to give a more practical turn to the education bestowed on our upper and middle classes. But it cannot be denied, that here the poor are the principal sufferers; and that, as the victims of an ignorance for which hitherto no remedy has been provided, their condition demands immediate attention.

"The gentleman's son or daughter," says the *Times*, "has, indeed, many opportunities of making up for a defective school education—and most defective they all are; but the child of the peasant can learn but little beyond the few driblets of knowledge that have been dropped into his mind in the village school. There he reads Scripture as it comes, and but little attempt is made to select the most touching parts, and impress them on his heart. When he has read the Bible to satiety, and learnt by rote a few dry theological compendiums, he has done all. He has then to go forth, a finished Christian, and forget what he has learnt as fast as he can. Rough labour, the rugged strife of the elements, rude play, strong passion, ill society, and drink, soon obliterate even this scanty trace of knowledge, and in a very few years he contributes to that unpromising, impracticable class, which so often suggests the despairing cry, 'What is to become of the men, when the boys are such as they are?' Lord Ashburton suggests, what cannot be denied, that *there is something to be learnt, and some space for instruction, between manual labour and theology.*"

At the meeting at Winchester, the Hon. and Rev. S. Best expressed a wish to "see defined accurately and specifically the particular line of examination, and the comparative value of the different branches of knowledge, comprehended under that large class called 'common things.' He would like also to see appended to the scheme a *list of text-books*, from which the required information might be most readily procured." These sensible suggestions deserve particular attention; and we cannot but regard it as a ground of special congratulation, that never was there a time in our history when the *text-books* required for popular instruction were so accessible to the poor as now. This is the day of cheap publications. "Railway Libraries" and "Parlour Libraries" display their attractive exteriors on the counter of every bookseller, and at every station along our great railway lines. Many of these are trashy and worthless; but the following facts, which are given in an article headed "Literature for the People," which appeared in the *Times* of Feb. 9, 1854, will show that text-books can be found exactly adapted to Lord Ashburton's benevolent designs:—

"Mr. Weale has published, at a venture, 195 volumes of cheap, scientific works, and has invested £55,000 in the undertaking. A certain number of the volumes sold to the extent of 40,000; others to the amount of 30,000; others reached a sale of 14,000. As a specimen of the first class, we may mention *Rudimentary Chemistry*, by Professor Fownes; *Natural Philosophy*, by Charles Tomlinson; *Treatise on the Steam Engine*, by Dr. Lardner; all published at one shilling. Among those which have reached a sale of 30,000, we find *Rudimentary Painting, or, A Grammar of Colouring*, by George Field; *The Art of Constructing Cranes*, by J. Glynn; and *A Treatise on Tubular and Girder Bridges*—these also at a shilling each. Under the third class come—*A Treatise on Clock and Watchmaking*, and *The Art of Repairing and Constructing Common Roads*; also shilling volumes."

Instances are given of original works, paid for handsomely, sold at a very low price, and yet remunerative. Special mention is made of

Mr. Nathaniel Cooke, who has issued an educational series of 2*s*. each; and it is added:—

"Within this very month, a remarkable confirmation of the truth of our position has been given, in the publication by Messrs. Walton and Maberly, of *The Museum of Science and Art*, by Dr. Lardner, and issued in penny numbers. This series, besides affording popular, but sound instruction on scientific subjects, with which the humblest man in the country *ought to be acquainted, also undertakes that teaching of 'common things,'* which Lord Ashburton, and every well-wisher of his kind, is desirous to promote. Many thousand copies of this serviceable publication have been printed, in the belief and hope that the desire for instruction and improvement widely prevails; and we have no fear, that such enlightened faith will meet with disappointment."

We cannot conclude without claiming some credit for our Ragged Schools and Refuges having done a little (before Lord Ashburton brought forward his scheme for rural districts) for the instruction in "common things" of the juvenile population of the "very poor" in our towns. The mothers and daughters who are taught to sew as well as read, to make or mend the household clothing, to wash, to cook, to nurse—the boys who cultivate the garden which we once visited with such pleasure attached to a Refuge in one of our metropolitan suburbs; or who, after their lessons in Scripture, are taught to sit cross-legged as tailors, and make up the entire clothing of the establishment; or that other batch whom the master-shoemaker is teaching to make boots and shoes—all these furnish illustrations of what we mean. But we rejoice to believe, that these are but the forerunners of better things in this respect; and we hail with satisfaction the establishment of Industrial Farms and Reformatory Schools in country districts as another feature of peculiar and encouraging interest. At the village of Hardwicke, near Gloucester, by the private enterprise of a few magistrates and others, a Reformatory School has been established, and the results of its operations, as set forth in a report addressed by Mr. Baker to its supporters, are extremely interesting. The boys received have been mostly juvenile criminals, some connected with the county, others from a distance. Very ignorant were they all of "common things:" none of them could handle a spade; and now we find that fifteen boys have successfully cultivated ten acres of stiff clay, besides attending to the instructions of the carpenter's shop, the construction of dwellings for themselves and the schoolmaster, and the provision of pigsties and cowhouses. All this has gone hand in hand with moral training; and the lessons deduced from the whole by Mr. Baker are too valuable to be omitted:—

"We wish to point out, first, that neither great talents, nor a rare and fortuitous combination of circumstances, nor large funds, are required to launch such an undertaking. In this case, a country gentleman, of no large fortune or high position, and whom neither friends nor enemies have ever accused of much talent, but who had some experience as a magistrate, had some land in his own hands of which he could spare a few acres without much loss, and (the main and principal point) had the wish to do it, and the belief that it could be done, joined with a young magistrate, who, being heir to a large property, was not obliged to seek a lucrative profession, and had time which he was unwilling to devote entirely to hunting, shooting, and society, (amusements I by no means, however, wish to decry, when used in moderation,) with the occasional advice and assistance of some of the leading magis-

trates of the county, were sufficient to commence, and hitherto carry on the school. Is there any county in England that does not possess as much means as these?

"The second point is, the advantage of an agricultural school over one where trades are taught, and of a school established by one gentleman on his own property over one established by a committee purchasing land for the purpose."

We trust the attention of country gentlemen will be directed to the duty of making similar experiments, and that both town and country will unite in spreading the knowledge of "common things," in subordination to that "knowledge of Jesus" which a great divine has justly described as the "most excellent of sciences."

RAGGED SCHOOL GARDENS.

In September, 1850, we laid before our readers the particulars of a laudable effort in Perth to provide farm labour for the destitute juveniles of that town. Of all kinds of employment, there is, perhaps, none so well fitted to benefit them as gardening and agriculture. It strengthens the body, it improves the health, it occupies the mind, it gives freedom of action, it affords scope for labour, and it well prepares the youth for colonial life. Not only so, but, by the labour bestowed upon the soil, they raise food for themselves, and thereby lessen, if not annihilate, the principal item of expenditure of our Refuges. The Perth effort, which was copied from the model at Quatt, in Shropshire, fully proves that boys accustomed to the idleness and vagrancy of large towns, can be trained, not only to settle down into steady and industrious habits, but to perform effectively the labour necessary for the cultivation of the soil. They can not only be induced to work, but, with proper oversight and direction, can be converted into effective workers. They can dig, trench, hoe, rake, wheel the barrow, plant, sow; and this too with goodwill; and why? Just because it suits the restless energy of our precocious youth. The more recent effort, established at Saltley, near Birmingham, is another, and, perhaps, a more complete proof of the suitability of garden and field labour for the right training of our lads to industry and morality. At this Institution twenty square yards of land were given as an experiment to each lad as a garden, to be cultivated by voluntary labour in leisure hours. So well was the work done, and the miniature crops so excellent, as to puzzle the superintending genius of the establishment to decide upon the best. He being thoroughly beaten, the assistance of a neighbouring farm bailiff was called in to act the umpire. The experiment succeeded so well, that the size of the boys' gardens was increased to 250 square yards each, with every prospect of increasing success.

We are glad to find that our Ragged School friends in Liverpool, Hull, and Edinburgh are turning their attention in this direction for good and profitable employment for their scholars, by renting fields for cultivation. The difficulty of obtaining land at a reasonable rent, and within a moderate distance of the English metropolis, is, we were about to say, insurmountable; but it is not quite. One of the most successful of the London Refuges is that at Kentish Town; and one of the secrets of its success is, that there is a large kitchen garden attached to the house, affording good out-door employment for the boys, in addition to the usual in-door occupations of tailoring, shoe-making, brush-making, turning, carpentry, etc. There, however, the benefits attending the out-door labours are found to be so great as

to induce the noble-minded and liberal-hearted lady, who entirely supports the institution, to decide upon taking premises where the boys shall have more scope for gardening and out-door labour. We might also allude to the very excellent Institution on Brixton Hill, recently opened, where the principal employment of the inmates is Horticulture. But of this Institution we hope shortly to be able to lay before our readers a more detailed account. The institutions to which we have referred are all of the Ragged School order; but there are others who have realised the advantages of having land to cultivate in connexion with their schools; and among them stands foremost that at Quatt, in Shropshire; and as we have just received the following communication from a friend on this subject, well versed in the details of that particular institution, we will leave our correspondent to speak for himself:—

"One of the most pressing and important subjects at the present moment is the training and education of the neglected and morally destitute children of our large towns. The importance of the question, long felt by the philanthropist, is now acknowledged by a large and increasing portion of the public. It will ere long become a question of vital consequence and imperious necessity. I need not now, however, dwell upon its urgency, as my object is to point out what appears to me a practical remedy for this fearful evil. The subject embraces the class I have mentioned, and extends to the whole question of juvenile delinquency. I shall commence, however, with the origin of the evil—the neglected and morally destitute condition of children in large towns. How are they to be trained and fitted for the industrious walks of life? The Ragged School does much; this system provides education and some industrial training. Its labours are great and indispensable under every state of circumstances—but still unaided, it is unable to grapple with so enormous an evil. The numbers requiring instruction render it difficult to provide adequately for all. The temptations which the children are exposed to; out of school the vicious example of parents and associates—the very poverty and wretchedness with which they are surrounded, are all fearful counteractions to the good these schools aim at effecting. It is wonderful they have performed so much; but all will allow that their efforts should be aided both by larger funds and other kindred establishments to complete the work of training, educating, and christianising the mass of destitute children with which our large towns abound. It is not enough to educate them; they should be so trained to habits of industry, so divested of vicious dispositions, and so separated from vicious associates, as to fit them for employment either as apprentices or labourers. The first step in this progress is the passing of such a law as that embodied in Lord Shaftesbury's Bill of last year, whereby all juvenile vagrants and beggars should be taken up and sent to school. What school should they be sent to? This brings us to the practical question I proposed to discuss. It appears to me, two institutions might be provided—one a refuge in the country, the other an extension of the district schools connected with the Poor Law Unions. I will take them in order: I must first premise that funds, arising partly from Government grants and partly from voluntary donations, would be required for both. The refuge I contemplate, is a house or houses in the country, where the children could be boarded, lodged, educated, and trained to industry. I should propose *a large garden, or still better a small farm* being attached to it, which should be cultivated by the boys; if well managed and of sufficient extent, this might be made to pay a large portion of the expenses. Judging from the experience obtained from the district school at Quatt, I should say £15 an acre might be raised, and taking the gross expense for maintaining, clothing, and establishment at a similar amount, £15 per annum per head, in which I am also borne out by the result at Quatt, it follows that if an acre per head could be allowed, and this acre with the aid of horses could be so cultivated, the establishment would be self-supporting. I have a very strong impression that such a result *might* be obtained;—that fifty boys, properly superintended by two or three labourers and aided by horses, might under favourable circumstances work fifty acres, and thus maintain themselves and the establishment. But the difficulty of finding such a farm within reasonable distance of a large town, the difficulty of finding suitable persons to superintend it, the necessity of skill and economy being combined in a high degree to realize such a result, all induce me to

speak with diffidence on this point. Supposing, however, the full expectations of self-support are not realized, still, without great mismanagement, a large portion of the expenses would be defrayed by the farm, and the demand upon the voluntary fund be *pro tanto* diminished. Such an institution would afford all the means requisite for the education, the moral training, and what I may call the moral purification of the children. Instruction might be given at night, on Sundays, and in bad weather, sufficient for children of from twelve to fifteen, who have been previously taught to read and write; and they would acquire such habits as would fit them to commence any branch of industry which presented itself. There would be no difficulty in finding places for children so instructed; and out of what may now be considered the dregs and refuse of society, there would arise some of the best informed and most orderly of our labouring class. Three or four such establishments might be formed for each large town, either in its immediate vicinity or near a railroad, thereby establishing a ready communication for both the inmates of the house and the productions of the farm. I suppose these institutions to be supported partly by the profits and by voluntary efforts. The above calculation obviously relates to a situation near a large town, where market-gardening and the sale of milk is possible. But even in an undertaking more purely agricultural, it does not appear impossible to make the institution either entirely or very nearly self-supporting. I am aware that, instead of £15 per acre, we must in this case contemplate somewhat less than half that amount; taking it at £7 per acre, I think I can show a very satisfactory balance sheet. But, first, I must assure the agriculturist that I am justified in assuming so high an average: admitting that in the usual order of farming such results are not accomplished, I still see in the case before us reason to believe that I am not taking an extravagant view. The points in which such an institution would differ from common farming are, 1st, that there would be an amount of manual labour which far exceeds what is commonly employed in agricultural pursuits: 2nd, that the manure (everything from the house as well as the farm-yard being made available) would be more in quantity and of better quality than is ordinarily applied to the land; while, with such an amount of labour, the difficulties in using manure in a liquid state, almost insuperable in common farming, would not exist: and, 3rd, that there would be a market in the institution itself for a large portion of the skim milk and meat produced on the farm. Now, whoever calculates these advantages, especially if he has had an opportunity of witnessing their effects, will acknowledge that they are of a high order, and take our farm out of the usual category of farming statistics. In the first place, the spade is largely substituted for the plough, the land is consequently more effectually worked, and it is kept free from weeds by fifty pairs of small hands. The system of soiling cows is facilitated, both by the amount of labour disposable, and by the liquid manure being, as above stated, large in quantity and rich in quality. The skim milk costs in workhouses generally one penny per quart—so charged, it renders the profit from cows far greater than any farmer could estimate; while the pork meat supplied to the house would enable us to realize a portion of the profit of the butcher and bacon merchant. Taking all these items into account, I entertain a strong impression that our institution might be self-supporting, or very nearly so.

I feel this a matter of so much importance that, at the hazard of being thought prolix, I will state my views in the form of a balance sheet. I suppose the farm to be of 200 acres, all arable:—

50 acres of wheat	£500	Food and clothing for 50 boys at £8 each	£400
50 do. of barley	400	Superintendent and Matron	100
Produce of 10 cows	120	3 labourers	90
Do. pigs and sheep	300	Corn for 4 horses	40
Potatoes and vegetables consumed in house	100	Seed-corn and seeds	130
		Rent and tithes	300
		Taxes	70
		Bills	80
	£1,420		£1,210

This would leave £210 for interest on capital, coals, medical attendance, books, etc. I am aware that the capital to start such a farm would be considerable, amounting to

£1,000 or £1,500. A high rate of interest ought not to be looked for; but I see no reason why some should not be obtained, and thus render the institution self-supporting. But I believe that, however numerous they might ultimately become, something else more immediate, and more stringent in its management, should be provided. The addition I should propose, would be an extension of district schools, and the admission, by order of the Poor Law Board, of a certain number of these destitute children within these walls. The children so admitted, might, perhaps, be mainly composed of that class whose parents were in a condition to pay for their maintenance, but who, neglectful of their duties, were training them up as beggars and vagabonds. This is a class towards whom the hand of charity would not so easily be held out as to the orphan, the child of the widow, or those whose forlorn condition had arisen more from misfortune than misconduct on the part of the parents; and yet it is a class whose condition must be provided for in any system professing to combat juvenile delinquency. The District School would also be open to female children, whose labour would not be made so profitable as that of boys.

By District Schools, I mean schools connected with the Poor Law administration, when three or four unions had agreed to establish a school, apart from the workhouse, for their respective children. A few are now in existence, but they are by no means so numerous as could be wished. The impediment to their increase arises from the cost of the building establishment. What I should propose would be that Government should take upon itself these charges in such cases as I here contemplate, namely, where the guardians had consented to receive children of the destitute class sent to school by order of the Poor Law Board, at the recommendation of the magistrates. Two objects would be thereby effected, an extension of these district schools, and a receptacle for the neglected and destitute children of our towns. That the latter might be safely admitted into these institutions in certain proportions, I entertain no doubt. The moral atmosphere which pervades them, where well managed, is effectual in bringing the wild spirit under discipline in the course of a few days; and the constant occupation, either in the school, in the play-ground, or on the farm, soon forms, and easily preserves habits of order, industry, and emulation in learning, sufficient to occupy the mind, and neutralise the tendency to idleness and vice—I speak practically on this point, from watching the progress at Quatt. It is wonderful how little crime exists among the 120 children there congregated; how much their intellect is sharpened; how well they are trained in education, industry and morals. These children are treated with great kindness, and are scarcely ever punished; I believe a happier set of human beings does not exist, and yet the discipline and order are complete. From 100 to 130 pauper children are not assembled together from a large district without containing some untoward dispositions, and some hereditary taint of vice and idleness; but all that is wanted to make them good members of society is, that they should be sent to the school at an early age. They cannot resist the influence of good example and moral training. That which is effected at Quatt, and other similar establishments, might equally well be effected in regard to the morally destitute in towns. Supposing such an object attained, I apprehend we should have no great difficulty in dealing with juvenile offenders; in truth, their numbers would be so diminished, by crime being thus arrested in the bud, that this part of the question would assume a far less fearful aspect than it now bears. Still, provision must be made for it; no child under thirteen or fourteen years of age should be sent to jail, but to some penitentiary or reformatory school, where experience proves three-fourths may be reclaimed from a life of crime. *If we could trust entirely to the voluntary effort, this would be the most effectual mode of reclaiming the young offender. There is greater simplicity, greater economy, more sympathy, and more intimate knowledge of the habits and character of the children in such institutions, than in any public establishment.* I should, therefore, greatly prefer leaving the work of reformation to the former, if I could be sure that they would be found in sufficient number, and provided the public mind were satisfied with such an arrangement. But I doubt both assumptions, and I should propose, where the private establishments either did not exist, or were considered inefficient, the magistrates should have the power, either for their own county, or in combination with others, to establish reformatory schools in the county, with land attached. To such an institution children found in the district schools, turbulent or vicious, might be sent by order of the magistrates. I believe this precaution would be rarely found necessary, but the machinery should exist; it would be as well repugnant to public opinion as to a due

regard to sound policy, to allow the moral taint of two or three black sheep to poison a large number of otherwise well-disposed children. I know from experience, such a power to be occasionally needed. I have thus sketched the outline of a plan, which, if adopted, would remove a great stain from this country, and remedy evils which are growing up to a fearful height. True, it involves considerable attention on the part of the Government as well as private individuals, and it cannot be accomplished without funds from both sources. However large these may appear, I am satisfied there would be no money better, or even more economically spent in the long run. The worst of all systems, as well as the most expensive, is to breed up criminals and paupers. We have it in our power to reduce their numbers to a very low point; we may also, if we are so improvident, indefinitely increase them: but surely in the nineteenth century, with improvements of the most wonderful description growing up around us, with free trade, extended commerce, railroads, improved machinery, augmented wealth and intelligence, in all which England stands pre-eminent—we shall not show ourselves indifferent to the moral and religious condition of our people, and thus exhibit to the world, that Mammon alone is our God."

RAGGED SCHOOL EMIGRATION—WHICH IS THE BEST FIELD?

No. II.

We have hitherto only referred to the condition of the rural districts, especially to the gold regions, but the state of the *large towns* forms an important element in coming to a right conclusion on the subject before us. Supposing that our young emigrants could be kept free of the infection of "the gold fever," which we believe to be most improbable, would the influences to which they would be exposed in towns be of a salutary character? On this point the evidence is as ample as it is painful. It is true that large wages are paid to workmen of various descriptions. But on this matter there are lamentable mistakes made. "The high prices of wages," (says a letter of date Dec. 28th, 1852,) "are apt to deceive the people in England; *they forget what it costs to live out of their earnings*, and rush like mad people to this colony." Many excellent tradesmen also are often ready to perish from want of employment. "I," says the writer of the letter just quoted, "with another, kept and lodged, for several days, a first-rate plumber and glazier, who had not a shilling in the world and was starving, finding it impossible to get employment; he, like thousands of others, went to the roads." But our inquiry is specially directed to the moral condition of the towns. To these the successful diggers come down, and fill the streets with riot and debauchery. In a letter, read by the Hon. and Rev. Mr. Villiers, in the course of a lecture at Exeter Hall, it is said of Melbourne,—

"Some kill themselves with eating, others with drinking. * * * All the diggers marry. The brides are of the lowest, coarsest, and least respectable females here, and it leads to a vast amount of evil and misery. Often men come to get a licence who do not know the names of their intended wives. * * * Melbourne is a horrid place now, and really oppresses the heart and spirits with sights and sounds of evil."

As to Port Phillip, a clergyman writing to Mr. Villiers says—

"It still continues in the same disorganized state as when I last wrote, with the addition to our population of some of the vilest characters from the penal settlements. The effect on public morals is alarming. Drunkenness and debauchery prevail to a frightful extent. The daily round of industry is broken up, social ties are loosened, and the sudden acquisition of riches has given rise to extravagance and idleness, in many who before were sober and prudent."

If our space permitted, or were it neccessary more fully to illustrate the facts of the case, we might give further lengthened testimony from public and private sources. The police themselves are exposed to the most peculiar

temptations. They see villany successful and triumphant—for even where in a few cases they seize a criminal, the large sums found upon him remind them of the rich prizes held with impunity by the large majority of robbers whom justice cannot overtake. And while they are themselves comparatively poor, their honesty is in constant danger of being corrupted. "Repeated instances," says Mr. Latrobe, "have come within my knowledge, of £100 being offered for the liberation of a prisoner. In the case of 'John Duffy,' a man notorious among the villains from Van Dieman's Land, and apprehended as an abscondee from that colony, £1000 was offered for his liberty." Enough, we think, has been adduced to lead our readers fully to accord with the "conclusions as to Australia," to which the Sub-Committee have unanimously come, and which we give in their own words:—

"To sum up, your Committee find that boys could not be expected voluntarily to remain at a distance from the 'diggings;' that this could not be secured but by a system of apprenticeship for a long term, too restrictive of wholesome liberty of action, more expensive, more troublesome, and perhaps in the end inadequate; that even if the 'diggings' were avoided, yet exposure to the social ferment, and disorganization prevailing in the great towns and throughout the colony, would scarcely be less injurious; that many of the boys would be peculiarly susceptible of the contagion of those moral diseases which have broken out in the train of the 'gold fever;' that the immediate industrial prospects of the colonies are uncertain; that the prices of all common necessaries are enormous; and lastly, that the fare for the voyage is greatly increased.

"Under these circumstances, your Committee cannot hesitate to recommend that the emigration of boys to Australia be, for the present, discontinued as a general rule; but they think it may be left in the direction of the Emigration Sub-Committee to make exceptions in cases of boys going to join relatives, being bound by indentures and the like.

"The case of girls stands on a different footing—their numbers are small—they may be safely sent to Sydney, being protected on their passage by the Sidney Herbert's Society, and being received on their arrival in an Institution which has been established for the purpose, and there taken care of, and assisted to obtain suitable employment. Your Committee think, therefore, that the emigration of girls may be continued on the same terms."

It only remains that we should briefly refer to the grounds which have led the Committee to approve of Canada as a fit substitute for Australia. The *first* of them is weighty, viz. that Canada, like all our North American colonies, are reached by a short sea voyage, the average length being forty days. The fares are consequently so low, that the benefits of emigration are open to the many who most require them; and, besides, there is less opportunity for the formation, during the voyage, of injurious acquaintances or of idle and vicious habits, such as it is notorious has been the frequent result of the long voyage to Australia.

In the *second* place, while in Australia the crown lands are sold in such large "blocks," as well nigh to render it almost impossible for the most successful labourer or workman to cherish the hope of becoming a proprietor of land; in Canada, as the Committee, in their Report, observes, "by the time a juvenile emigrant, who devotes himself to rural employments, has attained the age, experience, and other qualifications fitting him for working a farm of his own, he ought to be in possession of the means of purchasing one derived from his earnings as a labourer or helper on the farms of others." In reference to New Brunswick and Nova Scotia especially, there is a farther advantage in the readiness with which the emigrant can find access to suitable places of settlement. For the present there is no steady demand for labour in Nova Scotia; while, on the contrary, as regards New Brunswick, the Emigration Agent at St. John's reported at the beginning of the present year, that there was a great scarcity of ordinary labourers, farm-servants, and male and female domestics. Several boys have been sent to New Brunswick from

Red Hill; and should the demand for labour continue, it is probable that the desirableness of sending boys to this colony may receive the consideration of the Union. But at present the decided preference must be given to Canada. The chief Agent of Emigration at Quebec, in a Report bearing date Dec. 22, 1852, states:—

"Notwithstanding the large emigration to Canada and the United States in 1852, a scarcity of hands has been felt; and the increased amount of public works now under contract in both countries, and on which operations will commence as soon as the season will permit, has already caused some uneasiness as to where the necessary supply of labour will be found."

Mr. Buchanan adds:—

"Canada never offered more encouragement to emigrants than at this time; and all those of the labouring class disposed to emigrate are certain of finding steady and profitable employment, at wages not less than from 3*s.* 6*d.* to 4*s.* sterling per day. Masons and carpenters from 6*s.* to 8*s.* per day."

Mr. Hawke, the chief Agent for Western Canada, looking to the expensive public works contemplated, considers that even common able-bodied labourers would obtain, during the spring and summer, a dollar (4*s.* 2*d.*) per day; and says, that "the prospects are of a most cheering description." It is pleasing to be able to state, that Mr. Ross, the Solicitor-General for Canada West, with whom Mr. Gent, the Secretary of the Ragged School Union, has lately had an interview, has not only confirmed the favourable accounts already given of the prospects of emigrants, but has also furnished a list of correspondents in Canada, authorizing the use of his name with them, and has even offered his own personal assistance in the protection and disposal of the boys on their arrival. An objection may occur to some minds in the fact of the long-continued winters of Canada virtually closing the colony against us as a field for emigration for half the year, especially as boys, otherwise qualified to be sent out, are necessarily detained at home for a considerable time and at serious expense. The Emigration Committee, while they acknowledge the objection to be serious, yet do not regard it as insuperable. By the detention of boys for a longer period further opportunities will be given for the increase of their knowledge, and the rendering more stable their moral and religious habit; while the expense from the disparity of the fares to Canada and Australia will not in reality be increased. It is suggested that the difficulty might be best secured by the making of "special grants to Refuges, to meet in whole or in part the expense of a *bonâ fide* detention thus caused."

The Report, on which we have commented at such length, but not more fully than its importance demands, concludes with two recommendations, as follows:—

"Your Committee would urge the essential importance of organizing an agency on the spot. Whatever colony you select, you cannot hope without this to reap the full benefits of emigration; without this, we think you cannot legitimately encourage it.

"An experienced and faithful local agent, honorary or stipendiary as the case might require, while rendering *invaluable services to individual emigrants*, and lightening the somewhat heavy responsibility of those who send them out, would, at the same time, be a *continued source of instruction to the Union*. The *information which such an agent might supply* respecting the state of his colony, and the prospects and actual condition of the young settlers, *ought to be sedulously obtained and preserved*. This accumulated knowledge would serve to guide your arrangements respecting emigration more safely and uniformly than can the results of any such investigations as that for which your Committee were appointed."

We think that our friends will see in this Report one proof at least that the affairs of the Ragged School Union are conducted not in a perfunctory and inefficient manner, but with conscientious diligence and fidelity. It remains for them practically to endorse the recommendations of this Report by their

liberal contributions to the Emigration Fund of the Union. England is the land, above all others, distinguished by "ships, colonies, and commerce." With her "colonies," her "ships" are the great links, if we may so speak, of communication, and "commerce" is mainly the fruit of both. Most of our colonies, in their early settlers, with some happy exceptions, have too often resembled the cave of David, in which the debtor and the outcast from society has sought refuge, and brought with him his misery or his crimes. Or else they have originated in successful warfare of the strong upon the weak, and their foundations have been cemented in blood. Some of our colonies also have special moral disadvantages in the eyes of the Christian philanthropist; and among these the Australian colonies, in their present condition, are prominent. We believe that their state is one of transition, and are moreover well assured that great social problems are to be resolved by these gold discoveries, and that in the end a powerful stimulus will thereby be given to the cause of Him, who has declared, "The silver and the gold are mine." But, in the meantime, we turn to Canada, especially Upper Canada, with peculiar interest; not only as being in itself an inviting field for labour and enterprise, but as the proper place for sheltering and cherishing those youths who, if sent forth to Australia, would, we are persuaded, in the majority of cases, fall before the power of temptations so urgent and numerous. If in *individual* places and prospects for the future, dangers are anticipated and carefully avoided, and if thus "the prudent man foreseeth the evil and hideth himself, while the simple pass on and are punished," surely it is the duty of a *Society* to act with similar caution and wisdom. Such is the course now proposed to be adopted in reference to emigration by the Ragged School Union; and we trust that its adoption will mark a new era in the progress and success of a movement, which has already been crowned with the benediction of Him from whom "all good counsels and all good works do proceed."

DEPUTATION TO LORD PALMERSTON ON THE REFORMATION OF JUVENILE DELINQUENTS.

A DEPUTATION from the Conference on Juvenile Delinquency, held in Birmigham in December last, had an interview with Viscount Palmerston, at the Home Office, on Wednesday. The deputation consisted of the Earls of Shaftesbury and Harrowby, Lords Lyttelton, Calthorpe, Lovaine, M.P., and Robert Grosvenor, M.P.; the Right Hon. Sir J. S. Pakington, M.P., the Hon. H. T. Liddell, M.P., Hon. Arthur Kinnaird, M.P., Mr. C. B. Adderley, M.P., Mr. E. Greaves, M.P., Mr. R. Spooner, M.P, Mr. S. Child, M.P., Mr. C. W. Packe, M.P., Mr. M. T. Bass, M.P., Mr. W. Brown, M.P., Mr. W. Scholefield, M.P., Mr. R. Monckton Milnes, M.P., Mr. H. A'Court, M.P., the Mayor of Birmingham, Mr. M. D. Hill, (Recorder of Birmingham,) the Mayor of Kidderminster, Mr. Symons, (Recorder of Plymouth,) Mr. John Ball, M.P., Mr. Power, (Recorder of Ipswich,) Mr. T. B. L. Baker, Mr. M'Geachy, Mr. Samuel Gurney, jun., the Rev. John Clay, the Rev. Sydney Turner, Mr. W. Morgan, Mr. C. Ratcliff, and the Hon. and Rev. G. M. Yorke.

Sir John Pakington, in addressing his lordship, said the deputation were appointed by the Conference which was lately held at Birmingham, to consider the present state of the law of this country with regard to young criminals; and that they were desirous to submit to his lordship a memorial agreed upon at that Conference, in the hope that it might be the means, through his instrumentality, of calling the attention of the Government to what they held to be the imperative necessity of some immediate steps being taken by the Government and the Legislature on a very important and interesting subject. With his lordship's permission, he would briefly state the purport of the memorial, which embodied the resolutions passed at the Conference held on the 20th December last, "in reference to the legislative measures imperatively called for in our national treatment of morally destitute and criminal children." The memorialists stated they were "of opinion the prevention and cure of juvenile delinquency was a question of such pressing importance,

that they had, from a variety of circumstances, been led to take a deep and active interest in it, with a view to the discovery of its causes and results, and the remedies which are applicable." The memorial then went on to say that they concurred with the resolution of the select committee of the House of Commons that "a large proportion of the present aggregate of crime might be prevented, and thousands of miserable human beings, who have before them, under the present system, nothing but a hopeless career of vice and wickedness, might be converted into virtuous, innocent, and industrious citizens, if care were taken to rescue them from the dangers and temptation incident to their position." It then stated that every encouragement ought to be given to reformatory institutions for children convicted of crime or habitual vagrancy. The memorialists next urged that power should be given to the Government, and to counties and boroughs, to contract with the managers of such institutions for the education and maintenance of criminal children; and, further, that power should be given to send such children to these establishments for a period sufficient for their reformatory or industrial training; and they lastly suggested that, as a check to any possible encouragement offered to parental negligence, a portion of any child's maintenance at a reformatory school should be recoverable from the parents; and that power should be taken to apprentice children, and adopt other means for enabling them to commence a life of industry. The prayer of the memorial was, that her Majesty's Government would originate and support such measures as may be deemed practicable, in the course of the present session, to carry these objects into effect. Such were the principal points of the memorial, and he was sure it was unnecessary for him, on the part of the deputation, to call his lordship's attention to the increasing power and growth of public opinion on this subject. But perhaps he might be allowed, in illustration of the fact, to allude to some of the circumstances which had brought this subject to the state in which it now stood In the course of 1851, a Conference was held at Birmingham on the subject, which was very numerously attended, and at which resolutions of a somewhat similar character were passed. In 1852, a committee of the House of Commons was appointed to inquire into the subject, upon which it was thought by those who took a deep interest in it, that public opinion was scarcely ripe for action. That committee continued its inquiries till the latter part of the session, and early in the first session of the present Parliament another committee was appointed, which sat nearly the whole of the session, and which embodied the results of the whole inquiry in twenty-five resolutions. The opinions so formed were followed by another Conference, held at Birmingham, which had agreed to the memorial they were assembled to present to his lordship. He felt it to be due, however, to that Conference to say, that though it was held at Birmingham, it was not a Birmingham meeting. He would be the last man in the world to depreciate any expression of the opinion of that important town; but whatever weight attached to its opinion his lordship would agree with him in thinking there was much greater weight to be attached to a memorial which emanated from men of the highest rank and social position in the country, from clergymen whose lives had been devoted to this cause, and from representatives of the feeling of all parts of England, Scotland, and even, he believed, Ireland, all of whom united in expressing their strong conviction that the time had come when the public interest, and the character of the Government itself, demanded that some practical steps should be taken. Upon a subject of this kind there was naturally a great difference of opinion as to details, and it was not to be expected that all who took an interest in it should be agreed as to all these details. It was not necessary, even if it were possible; but it was a remarkable fact, that the opinions of the Conference of 1851, embodied in resolutions, had been formally embodied and adopted by the committee of the House of Commons in 1853, and that the resolutions adopted by that committee were again adopted by the Conference which sent that deputation to his lordship. He thought, therefore, that there was no other great public question which had made such rapid progress, and upon which opinion was marked by the utmost unanimity. They would further express their hope that his lordship would be induced to take active steps in the matter by the consideration that other countries were before us in this point. He would not detain his lordship by citing examples; but in France, especially, and in the United States of America, very great attention had been paid to the subject, and institutions, not only of a voluntary

character, but supported by the Government, had been placed upon a sound footing. It was, above all, gratifying to add, that all the efforts in these countries had been attended with the most ample and gratifying success. This question was of great social importance at all times, but it was especially so at this moment in this country, under the great social change which had taken place with regard to secondary punishments under his lordship's advice. The nature of that change made it imperative, as a matter of state policy, to take measures which would cut off the sources from which these criminals had been so largely supplied. But apart from mere considerations of state policy, he would add, there were the higher considerations of Christian benevolence, which ought to induce them to take up this cause. The right honourable baronet having adverted to some general arguments in favour of these establishments, especially urged the necessity for Government support and action, from the fact that many of the voluntary establishments in this country had great difficulty in maintaining their position. He had been informed that the oldest institution in the country, that at Stretton-upon-Dunsmore, Warwickshire, which was established in 1818, was about to be discontinued unless gentlemen came forward with pecuniary support. He hoped and believed that such support would be given, but the inference that Government must take up the question was obvious. Last session his honourable friend, Mr. Adderley, brought in a bill, to which his name was also attached. They did not expect, however, that private and independent members of the House could settle a question so complicated and comprehensive. It was introduced solely for the purpose of calling the attention of Government to the subject, in the hope that it would undertake a duty which it alone could perform. In the present session, looking to the nature of the public business, and the ballot, for positions on the paper for Tuesdays, and the "scramble" for Wednesdays, it was hopeless to think of a measure, involving so many details and practical questions, to be carried by independent members; and they, therefore, earnestly hoped that the Government, through the noble lord, would take the question up.

The right honourable baronet was followed by Lord Robert Grosvenor, the Hon. H. T. Liddell, Lord Lovaine, the Hon. A. Kinnaird, the Earl of Harrowby, Mr. Monckton Milnes, Mr. Adderley, Mr. Hill, and other members of the deputation, who testified to the strong feeling which existed in favour of the prayer of the memorial in various localities. The last-named gentleman stated that he had been requested by the committee of the Conference to communicate with all his brother Recorders of England in reference to the object of its labours. From not one of them had he received a dissenting opinion, while from many of them, including the Recorder of London, he had received replies announcing their intention to give every assistance in their power to carry a measure so imperatively required as the one in contemplation.

Lord Robert Grosvenor, M.P., said, as the representative of the Middlesex Magistrates, he had to state that the subject had occupied much of their attention. They had a bill prepared, some time ago, for their own use, but had withdrawn it, in the hope that a general measure would be introduced by the Government. If that were not done, it would be his duty to introduce that measure this session.

Lord Palmerston replied, that it was unnecessary for him to say, this very respectable and influential deputation was a pretty good proof of the weight that was due to the resolutions in question. But it was quite unnecessary, he thought, for any weight of that sort to be thrown into the balance. The question was so important and so interesting, and must have made so deep an impression on the mind of every man who had considered it, that one representative would have been sufficient to carry out the purpose of this deputation. He was quite convinced that this matter was one of the most important that ought to attract the attention and excite the action of Government. It was manifest that unless they could devise some method of reforming youthful delinquents, they would be driven further and further in the course of punishment, and it was well known that punishment inflicted in mature years seldom produced the reform desired. In regard to the topic introduced by Sir John Pakington, with respect to the change which had taken place in secondary punishments, he observed that, in consequence of the colonies having refused to receive any more convicts, it was imperative on the Government to endeavour to stop the source of crime. He quite understood that a measure of this sort could scarcely be brought forward with any hope of success by independent members of Par-

liament, especially in the session which already presented a large bill of fare. But he was ready to admit that it was the duty of Government to undertake the question. At least, he should feel it his duty to do so, and he would give his best attention to it. He hoped to receive the advice and co-operation of the other members of the Government, relying on the cordial support of those gentlemen present, as well as many who were absent who had turned their attention more practically to the subject. He hoped that in the course of this session they should be enabled to pass into law some measure which would put a stop to this growing evil.

Correspondence.

LECTURES TO WORKING MEN.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—An institution has just been opened, which is so connected in its object with that of Ragged Schools, as to be likely to interest all who teach the young, or care for the people. In King William Street, Strand, there was a colony of popish monks, called "The Brotherhood of St. Philip Neri." They occupied a place named the "Oratory," and that part of it which had once been a Casino was used by them as a chapel. The whole premises have been taken by a small committee of gentlemen, and the chapel has been transformed into a large and commodious lecture hall, holding about five hundred persons. In this place, lectures are given on various subjects, and they are profusely illustrated by transparencies, panoramic views, and coloured sketches.

When it is mentioned that these lectures are given by the Working Men's Educational Union, it will be almost unnecessary to add, that their intention is to convey truth in an attractive form, and to impart to those who hear them a taste for Christian knowledge in its highest sense.

At three o'clock every day, the lecture is given to those who can afford to pay one shilling for a ticket; and every evening there is a lecture scarcely less handsomely got up, to which the admission is only twopence.

A visit to the King William Street rooms at any time of the day (for they are always open), will at once convince those who are interested in such matters, that the very utmost has been done to render interesting and attractive all the subjects which in great variety present themselves for such a purpose.

Amongst these we find "The Tombs in Egypt," "The American Indians," "Nineveh," "The House we live in," "Mammalia," "Volcanoes," "The Air we breathe," and others of a similar kind. I am glad to say, that the attendance at both the afternoon and evening lectures is increasing daily; and when the reading-room and coffee-room, which are to be opened, have been added to the present attractions, it is confidently hoped that this place will be amongst the most popular, and certainly the most useful institutions for the entertainment and edification of the people.

To show that the audience already comprises the very individuals whom it is desired to draw away from the low theatres and other dangerous exhibitions, it may be mentioned, that a number of little boys on one occasion called out from the gallery, "When are you going to change the scenes?" An exclamation which indicates only too certainly that the boys who used it had been accustomed to frequent places where such a demand would be usual.

Yours, etc.,

Temple. J. M.

BROOMERS AND SHOE-BLACKS.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—I observe at Brighton a set of Ragged School boys, called Street Orderlies. Their business is not only to clean shoes, windows, etc., but to sweep pavements and crossings. They are regularly organized under a Committee connected with the Ragged School, which they attend in the evening, and are dressed all alike, in a sort

of blue Jersey and glazed hat, with a brass badge stating what they are. Round their waist is a belt, and attached to it a flat leather box or wallet, into which the passers-by drop coppers. It is so contrived that the lad cannot take out the money, but it is opened by the Committee in the evening. I asked one lad how much he got in a day by sweeping crossings; he said 1*s.*, (sometimes 2*s.*) For himself he had, like our Shoeblacks, so much always certain, and also a proportion (I believe) over half of what he earned. When we see the vast number of idle ragged boys that sweep our London crossings, I wonder you and your friends do not organize such a plan for London outcasts. Pray try what you can do in this.

Your well-wisher and friend, H. S.

[The Shoe-blacks and Broomers of Brighton are under the direction of the "Brighton and Hove Philanthropic and Juvenile Street Orderly Society." This Society was established February, 1852. In wet and muddy weather the boys are occupied in sweeping the street crossings; but, during the dry season, are employed in carrying home the goods of purchasers in the markets, or as errand-boys to the tradesmen of the town. Depôts are established in different parts of Brighton for the despatch of parcels, similar to the London Parcels Delivery Company; only, instead of employing carts and horses to convey the parcels, these boys are employed as porters. The boys are required, on pain of dismissal, instantly to place in their money-boxes (which are securely locked) all contributions they receive. These boxes are opened every evening at the Spa and Egremont Street Ragged Schools, in the presence of the boys, by a person in the employ of the Committee, whose duty it is to keep a daily account of all moneys received and paid. In less than two years the Committee had employed 92 boys, between the ages of ten and sixteen years, 43 of whom were taken from two of the Brighton Ragged Schools. 37 of those employed had lost one or both parents. Upon an average each boy has remained about four months in the service of the Society. 52 are reported to have acquired good characters, 19 indifferent, and 21 remained bad. Situations have been provided for 44 boys and 18 are still with the Society; leaving 30 apparently unimproved. The boys earn about four shillings per week. In addition to this very laudable effort, the Society has a Mendicity branch; so that while it provides employment for those willing to work, it keeps in check the pernicious system of street begging.—Ed.]

SCHOLARS' PRIZES.

The industrial training of the scholars in Ragged Schools has always been considered by the Committee of the Ragged School Union of essential importance; consequently, from a very early period of their labours, they have endeavoured to promote the establishment of Industrial Classes in each school in connexion with the Union. For the girls, Needlework Classes were the most generally formed; and many even of the good friends of the cause found fault, anticipating that the experiment would result in adding to the already glutted market of needlewomen, while there existed a demand in all parts of the country for domestic servants. The Committee were perfectly aware of the superfluous numbers of the former, and the paucity of the latter; nevertheless, they believed it to be an imperative duty for all the girls taught in Ragged Schools to be rendered capable, not only of mending, but also of making, their own clothes. They, therefore, persevered in the project; not, however, confining the Industrial Classes to needlework, but adding, where practicable, household work, nursing, washing, and, in a few instances, the elements of a business or trade. For the boys the Industrial Classes were equally necessary, but more expensive. The difficulty was to find out in what way the largest number of boys could be kept under proper discipline, and usefully employed, by the least expensive and most efficient agency. It was not long, however, before it was proved to satisfaction that these points could be best secured by employing them as tailors and shoemakers; but no sooner were these classes somewhat general than impressions were imbibed and propagated, that such Industrial classes would inflict an irreparable injury to both trades, by inundating the market with ill-trained hands, who, while they, from their imperfect knowledge of the trade, would be incapable of getting a livelihood for themselves, would be an annoyance and hindrance to those who could. The Committee met the objections by showing that the object contemplated was by no means to make either tailors or shoemakers of their *protégés*, but simply to adopt these crafts, as being most suitable

and practicable to inure the boys to habits of industry. Still many of the friends of the Ragged School cause, while they readily gave credit for good intentions, felt assured that their anticipations would be realized. The sequel is now apparent, and the problem solved, manifesting who were in the right and who were in the wrong.

The industrial employment for boys has not been confined to tailoring and shoemaking, but a variety of other operations, with which the readers of this periodical must already be acquainted. Many pleasing facts have recently been detailed by the officers of the various schools, showing the means by which a large number of the scholars of Ragged Schools obtain a living; and proving, most clearly, that needlework for girls, and tailoring and shoemaking for boys, are among the least sought after by the scholars.

Towards the latter end of last year, the Committee of the Ragged School Union decided upon giving a prize of ten shillings to each of the scholars of the Ragged Schools, who had continued twelve months in the same situation, and was in it at Christmas, 1853. The prize should be distributed either in books, clothes, or otherwise, as the Local Committee shall determine. A placard of particulars was furnished to each school, to hang on the walls of the school-room, and a paper for each candidate, requiring the name, age, and place of birth; where employed; kind of employment; amount of wages; whether the candidate attends now the school; public worship; has any other means of support; whether parentless or otherwise; and whether the conduct has been uniformly creditable for the whole twelve months. These papers were required to be filled up and signed by the Superintendent and Secretary of each school, and also the employer.

The result was, 144 applicants for the prize were successful; and from the detailed account furnished, the following summary is drawn. The successful candidates were furnished from 37 schools.

SUCCESSFUL SCHOLARS.	
Boys . . .	87
Girls . . .	57
	144

AGES OF SCHOLARS.	
10 years of age .	2
11 „ .	3
12 „ .	5
13 „ .	21
14 „ .	36
15 „ .	35
16 „ .	16
17 „ .	10
18 „ .	8
19 „ .	5
20 „ .	3
	144

Born in England	136
„ Ireland	5
„ Scotland	2
„ Abroad	1
	144

OCCUPATIONS.	
Boys—Errand Boys	31
„ Porters .	14
„ Trades .	27
„ Shoeblacks .	4
„ Shoemaking .	5
„ Tailors .	4
„ Clerk . .	1
„ Page . .	1
	87

Girls—Servants of all Work .	36
„ Housemaids	2
„ Nursemaid	1
„ Trades .	16
„ Milk Girl .	1
„ Needlework	1
	57

TIME IN SITUATIONS.	
From 12 to 18 months	58
„ 18 „ 26 „	26
„ 24 „ 30 „	31
„ 30 „ 36 „	6
„ 3 „ 8 years	23
	144

A Special Meeting was held in Exeter Hall, on Thursday, February 23rd, when one hundred and forty scholars, and the Committee of the Union, took tea together; after which the teachers and friends were admitted. The Right Hon. the Earl of Shaftesbury presided. His Lordship, addressing the children, said,—

I must express to you the great satisfaction which I feel at meeting you here. It is one of the first occasions on which we have been able to celebrate what, by God's blessing, has been so signally successful in our operations; that we should have before us a number of boys and girls trained in Ragged Schools, plucked out of the mire and the dirt, the filth and the misery of the localities in which they have been bred, sent out to service, and coming here to receive a testimonial in acknowledgment of the good conduct they have observed during twelvemonths of their service. Now, my good children, I must just impress upon you that the advantages which you now enjoy, place you in a very different position from that in

which you were some time ago. It is now in your power, young as you may be, humble as you may fancy yourselves to be—it is now in your power to do very great good in the generation in which you live, and to benefit greatly the little boys and girls who are still in the same position as that from which, by God's blessing, and the exertions of your friends, you have been rescued. Now, it is for you, by the example you shall set, by the behaviour you shall manifest, by the principles you shall profess, by your obedience to your masters, by your general deportment in life, it is for you to reflect very great credit indeed upon Ragged Schools. You will be able to show by your conduct in life, that Ragged Schools are of very great value; that they have been, and will continue to be, the means whereby hundreds and thousands of poor children may be rescued from sin and misery; and you will have the satisfaction, therefore, of knowing that you, along with us and others, have contributed, in no slight degree, to the good of the suffering children of your generation. And remember, that, having the power to do this, you will be considered very sinful, and very guilty, if you do not do it. As I said before, you are not, as you used to be, poor, forgotten, ignorant children, trampled upon in the dirt and the mire, whom nobody knew, and whom few cared for; you are now placed in a very different situation; you have the knowledge of the truth; you have the means of observing a good and orderly conduct, and, by so doing, you have the means of giving to all of us who are still labouring for Ragged Schools, the power to say, "See here what may be done with the most miserable, the most filthy, and the most forgotten!" We can point to you and say, "These are the triumphs which, by the blessing of God, we have achieved; and these are the triumphs which we shall yet achieve, if those to whom we appeal will but give us the means of going forward in our work." Now, you are called here to-day for the purpose of receiving a prize, a testimonial of good conduct. It will be my duty, on behalf of the Committee, and your good friends, to give to each of you who are assembled here a card, bearing your own name, which I trust you will preserve, in remembrance of the education you have received, and of the good opinion that has been entertained of your conduct. I trust that when you look at it, it will stimulate you to persevere in the course you have begun. This card, although a very simple thing in itself, will be very honourable to the possessor. You know that in some of the higher ranks of life, the fancies of people are very much tickled by stars, and by ribbons, and by garters; they like them exceedingly, and they look very well when they have them on, and no doubt they are objects of considerable honour and reward, to those who have laboured well in their vocation, and done good to their country. Depend upon it, however, that this in its degree is just as honourable to you as the diamond star is to a person in any station of life whatever. You will have done your duty in your station of life; and, depend upon it, if you were to become the greatest men or women the state ever knew, you cannot go beyond that point of honour—to close your lives, having done your duty in that state of life to which it has pleased God to call you. However humble your station of life, you know not of what value that station may be in the order of God's providence. We shall never know in this life the precise purpose and object that has been assigned to the career of each of us; but of this I am quite sure, that every one of you can, by God's blessing, conduce to the welfare of mankind and to the honour of God's truth; and thus, whether you be among the poorest and the most forgotten, or among the wealthiest and the most elevated, you will have fulfilled that duty which you have been called upon to perform; and then, by God's blessing and free mercy, and not by any merit of your own, you may be happy to hear the words at the great final day, "Well done, thou good and faithful servant!" Well, I trust that what I have said will produce this impression upon your minds, that you all have a duty to perform, and that the discharge of that duty should be the great object of your existence. Many of you may have an honourable ambition to rise higher in the scale of society; and I hope and trust in God that it may be so, for I do not think there is anything more honourable in a free country such as this, and such as that on the other side of the Atlantic, than to see a person in humble circumstances attain to the highest position in the state, or in the church, or in commercial life, or in any department of industrial pursuit—having raised himself by his own honest exertions, by noble and Christian ambition, step by step, in a faultless line of conduct, till he has gone from the very lowest point to the very

highest to which he can possibly attain. That I conceive to be a just, a reasonable, and a Christian object of hope; and I earnestly beseech you to have before you that great end, never being ashamed, but, on the contrary, rejoicing from what you have sprung, when you contrast what you were with what you have become. I hope you will see this in the course which it has pleased God to open unto you—having always a just and moderated eye to the things of this world, but having before your eyes the great and final consummation, that you may be citizens of that city whose maker and builder is God.

His Lordship then presented a Card, bearing the following inscription, printed in gold, to each of the scholars to whom prizes had been awarded:—

PRESENTED

BY

THE RAGGED SCHOOL UNION,

TOGETHER WITH

A PRIZE OF TEN SHILLINGS,

TO

J——— L———,

OF _____ RAGGED SCHOOL,

FOR HAVING REMAINED IN ONE SITUATION FOR THE LAST TWELVE MONTHS, WITH SATISFACTION TO HIS EMPLOYER.

By order of the Committee,

RAGGED SCHOOL UNION, *Offices*, 1, *Exeter Hall, Strand, London, Christmas*, 1853.

SHAFTESBURY, *President.*
WM. LOCKE, *Hon. Secretary.*
JOSEPH G. GENT, *Secretary.*

Joseph Payne, Esq., then addressed the young people, and closed his remarks by reading the following verses:—

"THE ROLLING STONE; OR, A HINT TO THE YOUNG."

The rolling stone—the rolling stone,
It "gathers no moss" where'er 'tis thrown;
But a barren and useless thing appears
A rolling stone, though it rolls for years!—

The stones that lie—the stones that lie,
Will gather of moss a good supply;
And furnish, in climes that are bleak and bare,
Some food for the tenants of earth and air.

The girl or boy—the girl or boy
That hurries away from a first employ;
Like a rolling stone, will useless be,
And gather no good for futurity!

The boys and girls—the boys and girls,
Who stick to their places, like well-set pearls,
And, led by religion, their course begin,
Will honour obtain; and a prize may win!

Not that alone which the purse can hold,
Or perishing silver, or wasting gold;
But the prize of a life in contentment pass'd,
And the prize of a home in the heavens at last!

Papers, Original and Selected.

THE LIVERPOOL RAGGED SCHOOL UNION.

It is a matter of thankfulness that Ragged Schools are now spreading over the United Kingdom. But Ragged School *Unions*, as such, are but "few and far between." With the exception of that now under consideration our own Metropolitan Union has hitherto stood entirely alone. As far as we know, neither the Scottish nor Irish capital furnishes any example of a Society whose express object is to promote the general cause by the collection of subscriptions and donations into one central fund, from which grants are made in aid of particular schools scattered over a wide district.

This is what has been done, with incalculable benefit, by our own Union, which, in addition to the supply of funds for the manifold operations with which our readers are familiar, has also diffused information very widely on the Ragged School system and its results, animating and encouraging the friends of poor children to united exertion. It gives us, therefore, peculiar satisfaction to observe the gratifying and marked contrast which Liverpool presents to other great towns, in the fact that it has now in operation a "Ragged School Union." If such a Union be required in that town, (as the Report now before us* proves beyond all dispute,) we are very sure that it is imperatively demanded in many other populous places. And happy should we be if, as one of the results of this notice of what Liverpool is doing, enterprising and Christian men and women in our manufacturing districts, and our seaport towns, should be induced to combine their efforts so as to foster and extend, more efficiently than they have yet done, the cause of Ragged School instruction in their respective localities.

Those who have visited Liverpool must be aware that it contains a large population who are dependent for their support on the commercial classes. Vast as is the extent of business, the supply of labour often exceeds the demand; and the character of the lowest class—many of them Irish Roman Catholics—is marked by ignorance, intemperance, and profligacy. There has been in Liverpool as well as in London, (and notwithstanding the existence of the Lodging House Act, we fear it may be so still to a considerable extent,) the huddling together at night of the most vile and degraded of both sexes, and vice has thus become more intense as well as more extended. In the damp and crowded cellars of Liverpool, moreover, many are seized with typhus fever and other diseases, and are carried to the hospitals but to die. Orphan children are thus multiplied; and even where boys and girls are not orphans, their parents often tacitly sanction, or actually encourage them to pilfer and steal. Lord Shaftesbury stated, at the late Conference at Birmingham, that the annual loss to Liverpool, from the commission of crime and its results, was about £700,000.† The moral

* Sixth Annual Report of the Liverpool Ragged School Union, January, 1854.

† The criminal calendar for March, 1854, was very heavy. It contains the names of 100 prisoners. Of these 1 is charged with murder, 10 with manslaughter, 22 with robbery, 11 with housebreaking, 12 with burglary, 13 with stabbing and wounding, 4 with forgery, 9 with other very serious crimes, and the rest with minor offences.—*Times*, March 21, 1854.

condition of the masses there may, therefore, be regarded as bad indeed; and keeping always in view our cardinal principle, that "prevention is better than cure," it is manifest that while the past cannot be remedied, a wide and hopeful field exists in Liverpool for the operation of this system in the future. The Report embraces a period of eighteen months, from May, 1852, to December, 1853; during which period "the number of children in attendance has increased nearly 800, chiefly caused by the opening of *eight new schools*." We are thus reminded of the positive benefit arising from the operations of the Union, as such, bringing, as it has done, the whole town in connexion with its juvenile poor before the public eye, and encouraging the occupation of fresh ground by the examples of past success, as well as by the offer of partial assistance, of a pecuniary nature, where such help is required. The total average number of children in attendance is 3,411; "of these 2,832 attend the Evening, and 402 the Infant Schools, while the remainder enjoy the superior advantages of regular instruction, as well as a thrifty maintenance, in the Industrial Schools, which are open every day, and all day long." The following summary of attendance, etc., during 1853, will be found interesting:—

Schools.	Average Attendance.	Number that can read.	Obtained Situations in 1853.	Taken to a Place of Worship.	Drafted into higher Schools.
Three Industrial Schools	177	157	99	158	14
Twenty-four Evening and Day Schools	2,832	1,800	134	357	190
Five Infant Schools.....	402	97	...	40	25
Total	3,411	2,054	233	555	229

In all these Schools "the authorized version of the Bible" is the text book; and from the prominence with which this fact is made to stand out in the large and interesting sheet in the Appendix, entitled "Statistics of the Ragged Schools in Liverpool," we regret to observe, that in that town the Romanists, and others, in their common hatred of evangelical truth, have got up spurious imitations of Ragged Schools, from which the Scriptures, pure and unadulterated, are systematically excluded. We rejoice to observe the ministers and laity of the Establishment in Liverpool combined with those of Presbyterian, Independent, and other churches, in making the presence of the Word of God a *sine qud non* in every Ragged School under their care. Like ourselves, we believe they despair of any permanent reformation for time, or any saving results for eternity, among the little ones under their charge, unless the intellect be enlightened, the affections won, and the conscience educated, through the instrumentality of the truth of God, as written in His own holy book, and accompanied by the blessing of His own Spirit. That Christian love which regards the soul as inexpressibly precious—which longs to raise every Ragged child to

the privileges and the final inheritance of the sons of God—which *acts* on the conviction that "*one thing* is needful," and that everything else, however important, is subordinate—it is this heaven-born love alone which, by "prayer and praise," has accomplished so much already; and only as long as we cherish the volume which inspires it, can we hope for permanent and enlarged prosperity. In Liverpool the three classes of schools are all conducted on the Scriptural model, and on this account we confidently predict for them a rich harvest of blessing.

The Industrial Schools are limited to *three*, with an average attendance under two hundred, the expenses amounting to £1,138. A Christian lady, the Honourable Mrs. E. Cropper, entirely supports one of these schools, having an average attendance of thirty-eight children, at an annual expenditure of £216. Not long since we called the special attention of wealthy Christians to the claims upon their concentrated efforts and support of Refuges, and enforced our plea by a description of a visit paid by us to an Industrial Refuge in the suburbs of the metropolis, supported by one lady, at an expense of £700 per annum. The Industrial Schools at Liverpool are not Refuges—they do not provide lodging and clothing, although they supply food to the inmates. But while in these, as well as all the other schools, the "Bible alone" forms the groundwork of religious instruction, we find also an industrial training system in vigorous operation, which justifies the Committee in placing them in the front rank. Besides "reading, writing, and arithmetic," which are taught to them, in common with the other children, under the care of the Union, the boy inmates are formed into industrial classes, for "clogging, tailoring, paper-bag making, printing, sorting bristles, carpentry, etc.;" while for the girls there is provided instruction in "needlework and knitting, and household work to fit them for service." It is our earnest desire, that at Liverpool, and all over the kingdom, Industrial Schools should be greatly multiplied. In Liverpool the inmates of the two largest of this class are described as having been "the most destitute," and those of the school already adverted to as supported by Mrs. Cropper, are mentioned as having been "thieves, outcasts, and destitute." In truth, when we look down the long column headed "By what class of children attended," we find that the founders and superintendents have operated in the right direction, not interfering with the children of those who are able and willing to send them to school, but sinking a shaft into that deeper stratum from which the Ragged School system has already brought up so much precious ore. Thus we read under the above heading, "lowest class of Irish vagrant shoe-cleaners;" "chip and grit, match and blacking sellers, and others;" "distressed labourers' children;" "children of beggars, scavengers, and the like;" "children of labourers and nightmen, fatherless and motherless;" "the lowest class of children to be found." The above facts, gratifying and commendatory as they are, chronicling a vast amount of work done, and well done too, must be contrasted with the vast extent of "fallow ground" that still remains unbroken, a painful disclosure of which is made in the following extract from the same Report—showing clearly that in Liverpool, as, alas! in so many other places, the work is yet only begun:—

"But the field widens as we advance. It has been computed by a friend in Liverpool, on data carefully collated, that out of its round population,

now amounting to 400,000 souls, there are 67,000 children, between the ages of three and a-half and twelve, classed as "poor," who either are receiving, or who are in need of, assistance from the richer part of the community for their education. According to the same authority, the accommodation actually provided is not adequate for more than 39,500, thus leaving a residue of 27,500; from which, however, it is right to deduct one-fifth, or 5,500, which number may be considered fairly to represent the average of those who, from illness or other causes, are unable to attend. This leaves the *large number of* 22,000 *children for whom no school accommodation is apparently provided.* As it is well known that the National, Congregational, and District Schools are chiefly attended by the children of persons, who, though occupying a humble sphere in life, both value education for their offspring, and can and do contribute towards it by a weekly payment, it is evident that the greater portion of the residue, 22,000, as above, is composed of the most destitute, and therefore the most neglected children in the town. It is for this pitiable class that the Ragged Schools exist; and the number shown by this Report to be now received within their doors, goes in immediate reduction, let it be remembered, of this awful aggregate of dense ignorance among the poorest portion of our juvenile population. Satisfactory, therefore, as any progress may be termed in the extension of the Ragged School system, *the ground, so far from being occupied, can hardly be said to be entered on;* and to give an instance confirmatory of the general tenor of the foregoing result, the Committee may mention that, according to the Report of their Visiting Superintendent, the School, newly opened in Gay-street, is not only already quite full, but *there are in ten small adjoining streets no less than* 620 *more children not attending any school. This state of things may be considered as representative of all the poorer districts of the town.*"

After such a statement, well may the Committee ask,—

"Who will say, therefore, that the Ragged Schools of Liverpool have not before them an immense field of usefulness, or that, penetrating into its dark recesses with the light of Evangelical Truth in their hand, *they do not fairly deserve Christian sympathy and support?*"

The Committee of the Liverpool Union may well say that they have "*no great command of funds.*" The small and inadequate support which hitherto they have received, has been *the* feature of the Report which, above all others, has arrested our attention. All honour, we say, to those many supporters of local schools, whose subscriptions and donations are not here registered. Many of them are voluntary teachers, making sacrifices of time and ease, and oftentimes of health itself, with which many *gifts* are not for a moment to be compared. We see "two ministers" among these teachers, who add this fresh effort to their other and more public labours. We do not forget or underrate the importance of what is doing by subscriptions for separate schools, but we do lament that the income of the Central Union should amount to but £198; and that after the salary of a paid agent, who is constantly and most usefully employed, there is only remaining the sum of £113 to be applied in grants to schools. The Committee say that, "according to the Reports of the Industrial Ragged Schools, the net average of each child's instruction and maintenance is from £5 to £6 per annum; *so that the entire support of one such school, containing one hundred children, would more than absorb the whole income of the Union.*" But, besides the three Industrial Schools, two of which receive small grants from the Union, there are twenty-nine other schools, only nine of which receive aid from the Central Fund. The extent of that aid is most inadequate; and when we add to this the vast field yet unoccupied, the

"22,000 children for whom no school accommodation is *apparently* provided," we cannot but share in the anxiety of the Liverpool Committee as to the future, unless the wealthy merchants and citizens of Liverpool and its neighbourhood come forward to the help of this great and holy cause with a liberality proportioned to the urgency of the crisis. One of the ordinary schools we observe is entirely supported by two gentlemen, others by Christian congregations; and special testimony is borne to the success of these schools where a religious community specially watches over them. But in the general list of subscriptions we do not observe the record of any of those large-hearted and open-handed gifts which we ourselves so often have received; and in the list of Annual Subscribers to the Union, we have observed only one case in which these have risen above the sum of two guineas per annum. It may be said, indeed, that Liverpool is not London, and that there it is, as to Ragged School Unions, but "the day of small things." The truth of the last part of the statement we admit; and our object is to strengthen the hands of the Liverpool Union, and to aid them in their onward progress. We have not the slightest leaning towards a system of London centralization in this matter. On the contrary, we regard the formation of the Liverpool Union as very encouraging to Ragged Schools in the provinces; and while "Liverpool is not London," in point of population, yet, in the commercial wealth, and the high standing of its merchant princes, in the eminence of its clergy and ministers, and the worth of a highly intelligent evangelical laity, it is second to no town in the empire. We long, therefore, to see in a town so prosperous, and which, as we have seen, knows, *to its cost*, what crime is, the Ragged School Union placed in a commanding position of usefulness, by its treasury being filled to overflowing. Without funds it is impossible that Industrial Schools (which, when combined with Scriptural training, furnish what we regard as the *beau ideal* of that education which our system imparts,) can be multiplied. Other schools, already in existence, must languish from crippled resources; and many thousands of poor children, for whom no schools have been provided, will, from lack of means, be left to perish. It is highly honourable to one of the newspapers of Liverpool, *The Courier*, that extracts from the journal of the paid Superintendent are permitted to appear from time to time before the public eye. "Already," says the Report, "indications are being given that the disposition to plant these humble missions (for so these Ragged Schools may be rightly termed) is gaining ground." We trust that neither at Liverpool nor elsewhere will the prospect of Legislation by Parliament, and of the establishment of Reformatory Schools, be pleaded as a reason for withholding money to the cause. We have good reason to believe that the Government does not contemplate the education of the ragged poor, and the industrial reformation of juvenile criminals, simply or universally, by funds drawn from the national revenue. To a considerable extent this may, and doubtless will be, necessary; but as Lord Palmerston lately intimated, in reply to a question addressed to him by Mr. Adderley in the House of Commons, encouragement will be given to *voluntary* exertions. We have always felt that this would be most desirable, and that no legislative enactments on this subject can properly take the place of those generous and self-sacrificing labours of Christian philanthropy which have already led to such beneficent results.

THE RAGGED BOY SHIPWRECKED.

EMIGRATION to the British Colonies for the improved scholars of Ragged Schools, has now been in successful operation for six years, during which period upwards of 400 boys and girls have been sent to different parts of the world from the London schools, besides others from many parts of the country. These being sent out in small companies, have caused the Committee to engage passages in nearly eighty different ships. With one exception, no complaints have been sent back respecting the treatment the young people received from the officers or the crews of those vessels. The exception referred to was, by the Committee, considered of sufficient importance to have it fully investigated on the captain's return to this country; the parties considered blameable had, therefore, to account for and explain their conduct before the Emigration Commissioners, and to prevent, if possible, a repetition of the cause of complaint, that conduct was brought under the notice of Parliament.

It is also remarkable, that in addition to the kind and generous treatment the emigrants have generally met with, they have been marvellously preserved from dangers and accidents. Two serious accidents only have come to the knowledge of the Committee, and one only of these occurred during the voyage, namely, while the lads were at play at "*leap-frog*," one of them fell and broke his arm. Never yet have we had to record upon our pages the sad loss of a ship, with emigrants on board from Ragged Schools. This has always been a source of much gratitude and thankfulness to a kind and over-ruling Providence. A cloud has at last arisen and darkened our sunny retrospect; we have now to lament over the loss of the last ship, by which 11 boys were sent to Canada, namely, from St. Giles', 5; Kentish Town, 2; Richmond Street, 2; Grotto Passage, 2. At the latter end of last summer several youths were accepted by the Committee as emigrants, and passages secured for them on board a new ship, making her first outward voyage from Liverpool to Montreal. The vessel had not left port many days before she encountered a severe storm, which, increasing to a hurricane, soon disabled the ship. The crew not being able to manage the vessel, she was allowed to drive before the wind till she was in the neighbourhood of Iceland; her course then altered, and she was driven south-east, till she arrived near the Hebrides. Every effort was put forth by the worn-out crew and passengers to keep her off that dangerous cluster of islands, but without success, as about midnight on the 28th of September the vessel struck on Barra Head, where in a few minutes she broke up and went to pieces. Two only of the Ragged School boys survived the wreck. Every effort that could be made was put forth to render help, and facilitate the return of the survivors. On the arrival of one of these, he was at once re-admitted to the Refuge he had so recently left full of joy and hope; there he met with all the kindness his circumstances required. Leisure, rest, and kind care, with nourishment, soon enabled him to recover strength. At our request, he employed a part of his leisure time in writing an account of his sufferings. We thought it would be a good lesson for him in composition and orthography, as well as an easy employment during his weakness. We had no intention at the time of making the use of it we now do, but believing our readers will be gratified with the production, we insert it. It was entirely written by the lad himself, without, as far as we know, the least assistance rendered him by any person:—

THE SHIPWRECK OF THE "ANNIE JANE," AS GIVEN BY R. C. WALTERS, ONE OF THE SURVIVORS.

"IN presenting this narrative of my misfortunes or adventures, whichever the reader is pleased to term them, I feel as if a great responsibility were imposed upon me, however light others may look upon the matter. The fear of criminating certain parties has prevented me giving any account before; still, at the urgent request of those whose duty it is to inquire into such matters, I have laid aside

all notions of delicacy, and determined to furnish my benefactors with as correct an account as it lays in the power of my poor imagination to render. I became an inmate of Bloomsbury School about the 15th of March, 1853. I will pass over that portion of the time from my first entering the school to the time I left to go to Canada, merely remarking that me and my companions experienced every kindness that our benefactors could bestow upon us. We started from London on the 19th of August, 1853, for Liverpool, where we arrived the same night; we formed a merry party on the journey, and were in the highest spirits, and the day being fine, we were much delighted with our day's journey; that night we took a stroll round the town, and took up our quarters at the Emigrants' Home, where we stayed till our departure. The next morning we paid the ship a visit, and spent the rest of the day in visiting different parts of the town, accompanied by a gentleman from London, who kindly officiated for us, and rendering us all the assistance in his power. We embarked on board the "Annie Jane," in the Sandon Dock, on Tuesday, August the 23rd, and slept on board that night. The next day we lay in the river, and were towed out to sea at three o'clock, P.M.; the tug left us about ten o'clock the same night. We slept soundly that night, but upon waking the next morning I felt very sick, and was obliged to keep my bed best part of the day; but I was not the only one that did so, some laid in their berths for several days. The next day, Friday, being the second after leaving Liverpool, a strong wind blew, increasing at last into a complete hurricane, and carried away at one swoop the fore, main, and mizen-topmasts, spars, rigging, etc., thus the vessel became in a few minutes disabled; all this time she was rolling fearfully, and the boxes belonging to the passengers got loose and rolled from side to side, thus endangering persons' limbs to a fearful extent. At the time the foretopmast fell, two of my companions were standing near the galley, and had it not been for a seaman who pulled one of them under a boat, he would in all probability have been killed on the spot. Nor were these our only misfortunes: beside the misery of a storm we had to suffer hunger—the boatswain refused to serve out the provision, and on the other hand it would have been impossible to have cooked anything, if we had had it. As night came on, the rolling increased fearfully, and we were all in darkness. Chests flying about, children screaming, seamen cursing—in short, it was such a scene as must be seen to be believed; one part of the vessel, the forehold hatchway, where the Glasgow joiners were, was covered with a few loose planks which, when she lurched, all fell down in the lower forehold, which not being covered left them in imminent danger of their lives; the majority of the crew being French Canadians, and not understanding the English language, left the ship in great danger, and were not at hand when required. Some of the passengers spoke individually about bringing the ship back, but these only met with insults; the next day a petition was made out with the names of the passengers affixed, and handed to the captain, which induced him to turn back. Upon our arrival at Liverpool, after being at sea nine days, a number of the passengers went to the Government inspector and stated their grievances, but nothing particular was done for us. Having arrived at Liverpool on the 2nd of September, some of my companions made up their mind to start to London, and were going to write to London for that purpose, but upon further consideration it was agreed that I should write one letter for the whole lot, upon which Mr. L—— came down and settled all matters satisfactorily. While staying here a great many disputes arose between the passengers and owners, some declaring they would not enter the vessel to go to sea again after the usage they had received; others adopted the more safe but expensive plan of forfeiting their passage-money, rather than risk their lives a second time; three of our lads held out to the last, upon which the same gentleman who had engaged our berths sent to London for a corresponding number to take their places. These came, and then the others kept their places, thus adding three more to the company. The vessel underwent repairs, and sailed on the 9th of September from the Mersey, after having been towed to the outside of the Isle of Man. The weather continued fine till Sunday the 11th. About the middle of the day it blew a violent gale, which carried away the foretop-mast and maintopgallant-mast, besides damaging the bowsprit. The gale increasing to a storm, and the ship from the heavy cargo, being chiefly railway iron, caused her to roll in a fearful manner. By some accident the chain-cable broke adrift and rolled about the quarter-deck for a week after; at last

an effort was made to secure it in some way, and a number of the crew ordered to stow it; one of the number, a French Canadian, had his leg broken by the chain jamming it against the bulwarks.

One morning, soon after leaving Liverpool, me and G—— were sitting in our berths talking about those we had left behind, when he took a letter from his box and requested me to read it to him. I read it aloud to him, and upon perusing it, I found it to be from Mr. W——, the secretary of the school he left. He cried very much, and putting the note away, he said, "Ah! I shall never see Mr. W—— again." I tried to comfort him as much as I could, but I am afraid I proved a sorry comforter, being much in need of consolation myself. At the time, the crew having got up some spare spars, the ship's head was turned for England. Upon going upon deck the next morning I noticed a disturbance among the passengers, and upon inquiry I found the ship had been turned during the night, and it was the intention of the captain to prosecute the voyage to the St. Lawrence. A number of the male passengers then formed themselves into a council, and proceeded to the captain to demand an explanation, and upon their requesting to know where they were going, the captain called out to one of the mates to hand him his revolver, then levelling the piece at them, threatened to shoot the first man that interfered between him and his duty. One night, whilst I was asleep in my berth, I was awoke by a passenger calling out that the ship was in danger, and that the aid of the passengers was required to pump the ship. I went upon deck, and found everything in the greatest confusion, and nearly all the male passengers were up; the second mate requested the passengers to lend their assistance at the pumps, which they did; I took my station the same as the others, although I was only half-dressed; but from the dreadful nature of the sea it was impossible to stand to it more than three minutes. The pumps were kept at work all that night, and for several days after. The crew cleared away the broken spars and replaced the foretop-mast; the ship's head was again turned, and we learnt to our dismay that it was still the intention of the captain to continue the voyage. We now held to the west and north-west, the wind blowing chiefly from the south-west for several days. During this time I was very ill, and was consequently obliged to keep my berth.

On the 21st of September a strong wind sprung up from the south, which gradually wore into a complete hurricane, which lasted till the 28th. The crew were now ordered to close-reef the topsail, and a number of them were aloft for that purpose, but found it impossible to do so; at length by dint of great effort the ship was brought to. The passengers were again ordered to the pumps; the next day the weather-mainsail was carried away, the sea was running very high, and the ship rolling fearfully; orders were given to cut away the maintop-mast and throw the chain-cable overboard, which was done. At this time the life-boat, which had been lashed to the starboard-quarter, was washed overboard; the foretop-mast, which had only been temporarily replaced, was again swept away. It was now deemed necessary to turn back, and the ship's head was again turned for the nearest port in England or Ireland. We ran about three days before the wind; on the morning of the 28th it was reported they could see land, which afterwards proved to be correct. Towards night the wind increased in violence; some of our lads dressed themselves and went upon deck; I still kept below, being very ill at the time. As the night advanced a rumour was spread through the ship that we were approaching a reef of rocks, but we paying little attention to it, having become so used to seeing danger that we thought the person who told us must be labouring under some extraordinary delusions at the time. At length, after having slept for some time, I was awoke by one of my companions, who requested me to put on my clothes and come upon deck. At first I was inclined to treat his advice with contempt, and tried to persuade him that his fears arose from a weak imagination; but at that moment another boy verified the other's assertion, and said, "He had seen some of the sailors shake hands." Upon receiving this information I got out of my berth, and went up the after-hatchway into the fore-cabin, where I found most of the passengers assembled; at that instant I heard some one crying, and upon turning round I recognised George. I tried to persuade him there was no danger, and pointed out the folly of showing such weakness; but I soon found I was wrong, for at that juncture I heard the screams of some of the females. The poop of the vessel being a remarkably long one it held the greater part of the passengers, who, upon hearing the ship was in danger, crowded to the doors on each

side, but they were prevented from going any further by two parties of seamen, who seemed posted there for that purpose. I tried to force my way through one of the crowds that were standing on the larboard side to get out upon the deck, but was prevented. At this crisis I saw a sailor pushing his way through the crowd —he had just come off the poop-deck—and I could see that he wished to be heard, but from the shrieks of the affrighted creatures it was impossible to hear him. At length the clamour ceased, and taking advantage of the pause he told them that there was no danger if the vessel remained where it was till the morning—we should be able to get off in the boats at daylight. Scarcely had this intelligence been communicated to us, when I noticed another sailor come in from the deck, and I saw the old passenger cook go up to him and inquire about the vessel; the other one said, "It's all over with us;" upon hearing this the cook threw his arms into the air, and walked up and down like a man deprived of his senses. I saw no more of the poor fellow after this; I tried again to get out on deck, and while in the act of so doing the vessel struck the sands, and I was thrown upon a number of boxes, and nearly smothered by the others falling on me. I regained my feet, but had scarcely done so when she again struck the sands, and I was precipitated a second time. At last I contrived to stand on the top of the boxes and cling to an iron stanchion; whilst standing here a number of persons clung to my clothes for support; by this time the bulwarks were stove completely in, and the water was rising to a considerable height. At length, abandoning my post on the boxes, I removed to a greater distance; the chests had by this time got loose, and were floating about. I clung to a berth for support. Presently I thought I heard a voice that I knew, and went in the direction from whence it proceeded, and found it to be one of my party; upon recognising me, he put out his hand and exclaimed, "Oh! Walters, we shall all be drowned." Presently a young woman, who had occupied a berth opposite ours, came upon deck, and inquired of me if I had seen any of her children; upon my answering in the negative she turned away and rushed down the hatchway, where she must have perished. There must have been at this time as many as three hundred persons in this part of the vessel. The ship had now become a complete wreck, the greater part of the fore-cabin was broken up, and I was standing on a large chest, expecting every moment to be my last. As nearly as I can remember I stood for about twenty minutes, kept in a dreadful suspense between life and death, or, in a more classical language, I seemed to be the mute spectator of the awful sacrifice of human life.

At length, as if by the goodness of the Almighty, in answer to my prayers, I was to be delivered, but not before going through a great many more trials. The greater portion of the passengers were now crowding towards the partition which separated the fore-cabin from the after-part, so that we were completely hemmed in on all sides, without the least chance of escape. A seaman who was standing among us volunteered to go in search of his hatchet, to break through the partition, and thus give us an opportunity to escape to the after-part of the cabins. He at length returned, and a place broken, a great number availed themselves of it. I was just in the act of climbing through when I perceived three of our lads; I sprang through the aperture, and then assisted the others. When we got in the cabin we found it crowded chiefly with male passengers and seamen; the captain was standing in the midst, and in answer to their inquiries whether there was any hope, said, "Let me go upon deck and attend to my duty." G—— went up to him, and shook hands with him; then turning to me, said, "Walters, shake hands with the captain, and thank him for what he has done for us." I obeyed mechanically; the captain said, "God bless you, my dear boys." We four managed to get into a private inclosed berth, to shelter us from the water, but we had not been there many minutes when the partition of the cabin gave way, from the pressure of the crowd outside, and we narrowly escaped being buried with the timber. We came again into the open cabin, and I was just leaving it to go back again through the partition, when I felt a fearful jerk, the water arose nearly to my waist, the light was extinguished, thus leaving us in total darkness. I now missed my companions; I gave up all hopes of saving myself, and became almost insensible to all around. Whilst in this situation I felt some water falling on my head, and knowing by that there must be some opening about, I searched for it, but the sea-water having got into my eyes I was some time before I could find it. I looked up, but could see nothing for some time; at length I fancied I could distin-

guish several small glittering objects; all at once I came to the conclusion that it must be the sky that I could see, so that it was the skylight that was above my head; I tried to reach it, and managed to grasp the woodwork, but I was so weak from my recent illness that I dropped down. I again clambered up to it, and was just getting into the framework when some person from behind put his arms round my body and pulled me down again —this was enough to dishearten me; just at this instant I felt something under my feet, and found it to be a cask, which rose me up to the table which was already floating with a few of the passengers and the captain upon it. The place where I now found myself was a kind of loft between the after-cabin and the poop-deck; it was chiefly used as a depository for the use of the cabin passengers. I sat for some time upon the floating table, with nothing on me but a blue checked shirt, and the water washing over me all night. The captain was standing just before me, with his head out of the broken skylight. I learned that the vessel had broke into three pieces, and we were floating about on the after-part of the wreck. I heard poor G—— calling out to me for about twenty minutes; I answered him, and told him which way to come, but it seems he was jammed with the broken timbers, and the water rising gradually to his mouth gave the poor fellow a lingering death. It must have been about eleven o'clock when the vessel first struck, and it was not until about half-past six the next morning that we got off the wreck. The place where we were was strewn with broken fragments of the wreck, which kept floating about inside the cabin, maiming a great many of us. The deck above our heads was bending like a sheet of paper, and threatening to fall and crush us every instant. At length the long-wished-for morning came, and presented to us such an awful scene that no imagination could depict. As daylight broke, I began to distinguish the different objects around me. I was sitting upon a pile of broken timbers, and just at my feet lay a poor fellow half buried in the rubbish, and a little further on lay another; I was in the act of pulling off some of the timber, thinking they might have only been stunned, when one of the sailors called out to me to leave them alone. Groups of half naked women and men were sitting about, half dead with cold and fright. We could hear some persons above us on the deck, and I got up through the broken skylight upon the deck above. Here a scene presented itself more horrible than I have the power to describe. The vessel had broken into three pieces, the after-part, which we were then standing on, had floated in towards the shore, the fore-castle was standing in a perpendicular position, and numbers of broken timbers were floating about in all directions. The strand was literally strewn with portions of the wreck, and a great number of dead bodies, which had been washed up. The land lay all round. On looking about I recognised one of my companions; he was standing on the deck, and seemed to have suffered a great deal from the sea washing over him; upon seeing me he put out his hand, and asked me where the others were; I told him I did not know what had become of them. Just then I saw the captain standing against us; he was very much bruised, and turning round to me, asked if I was the lad that he had shook hands with on the previous night. The mizen-mast had fallen towards the shore, and being held fast by the shrouds, formed a bridge between the wreck and the shallow water. The wreck had been observed from the island almost as soon as the day broke, and in the first instance about six Barra men came down to the shore to render all the assistance in their power. By the help of the islanders a rope was attached from the mizen-mast to the shore, a cart was then backed up to the end of the mast, and by that means the females got ashore. I walked along the mast and then dropped into the water, which was not more than up to my waist, then waded ashore. The island where we now found ourselves was ascertained to be Barra Head, on Barra Island, the southernmost of the Hebrides. On landing, I had nothing more than my shirt on, and I felt so weak that I could hardly walk. The survivors repaired to a farm, the only one on the island, where we were hospitably received; but the inhabitants of the island being of a poor class, and not having too much of the good things of this life, we fared but indifferently. I repaired to a stable, and the farm servants having lit some fire, and there being an abundance of clean straw, we made ourselves as comfortable as our circumstances and situation would permit. Here I rather incautiously put my feet close to the fire, so that when I went to put my foot to the ground it caused me the greatest pain. While staying in these quarters we had to make a rather close acquaintance with some of the inhabitants of these regions,

such as pigs and ducks, and small geese. At length I removed from the vicinity of these acquaintances. My foot, which had been hurt in the wreck, had now become so bad that I was obliged to keep my bed, and stood a good chance of being well nigh starved, so that I was obliged to make excursions to the kitchen on a sort of foraging expedition, and retire again upon the approach of any hostile party.

The island upon which we were cast was about three-quarters of a mile in width and about one mile in length, and surrounded on all sides by other small islands; the nearest town lay about ten miles distant. The survivors when mustered amounted to 102, including passengers and seamen; out of these were 8 cabin passengers, 61 steerage, and 33 of the crew, showing that the loss must amount to at least 350. We lost nine of our party. Capacious pits were dug for the dead, who were buried exactly in the same state as they were washed up from the wreck. We stopped on the island about a fortnight. The captain hired some small fishing-boats to take us over to the mainland, but the boat that I was in having been driven out of its course, we had to put in at Bracedale Bay, Isle of Skye, where we arrived, after having been two nights and two days from the time we left Barra. The boat in which we had sailed lost all her canvass, and it was unsafe to venture out to sea again in her. We therefore set off the same day to Portree, where we arrived the same night, wet and foot sore; but here we met with a better reception than we had expected; the inhabitants of Portree did all that laid in their power. A subscription was got up the next day in the kirk, and we were taken to an hotel, where we stayed till the boat arrived to take us on to Glasgow; we left Portree on the 18th of October, and sailed by the steam-packet "Chevalier," and landed on the 19th. I was now obliged to go to the infirmary on account of my foot; I stopped here about a week. My foot having got better I left Glasgow on the 26th, and arrived in Liverpool the next day; the following day I went to the owners, to receive any information that they might be able to give me of my companion who had been saved with me from the wreck, and who had sailed from Barra one day before me. I expected he would have reached London at least a week before me; but what was my surprise when the owners told me they had neither seen nor heard anything of him, nor have we gleaned any tidings of the poor fellow yet. The owners gave me the money to defray my expenses, and I started the following day for London, where I am now staying, at the school in Bloomsbury. Since my return I have been enabled, by a few kind friends, to procure a passage to Australia, and, like Robinson Crusoe, am about to set out again in the wide world to try my fortune, trusting that by the goodness of God and my own exertions, I may yet live to bless the day I first entered a Ragged School.

Many would have thought that this poor son of poverty and trouble had had enough of the sea, to cause him to sit down at any kind of employment on British *terra firma*, rather than again brave the dangers of the deep. He, however, thinks otherwise. He has sought help again of the Committee, which, with the assistance of a lady in Cheltenham, has been afforded, so as to secure a passage for him to Victoria. He sailed a few weeks since for Melbourne, at which place he has a sister, full well able to sympathize with such a brother, as in going out she also was wrecked, and escaped only with her life. There is reason to hope, that the awful scenes witnessed by this youth have made a deep and salutary impression upon his mind, which, with God's blessing, may result in a change of heart and life.

[N. B. Having myself seen this lad after his shipwreck, and asked him some questions when he came before the Committee of the Ragged School Union for a passage to Australia, I wish to add a remark or two to his very well written and interesting narrative, that may give pleasure to all supporters of Ragged Schools.

It is well known that the Bible is made the foundation of all our teaching, and our boys taught to make its truths the foundation of all their actions. I was myself present when Bibles were given those very boys on their leaving us, and had the melancholy pleasure of commending them to God on their departure, and of impressing upon them the duty and advantage of reading God's Word every day, under every difficulty and in every danger. I was delighted to find, on questioning the lad Walters, that he and his companions in the "Annie Jane" had not, even amidst such dangers as he describes, omitted to read their Bible, and that they were found by the

captain several times reading the Scriptures to each other before the awful wreck occurred. It is very encouraging to hear this, and I am quite sure all our friends will be pleased to know the fact.—W. Locke, Hon. Secretary.]

HOME FOR THE OUTCAST.

Another institution of this character has recently been established, and, for the present, is conducted in limited premises, at 95 A, Berwick Street, Oxford Street; the commencement of which is thus described:—

The Superintendent of this infant effort had for some time been master of a Ragged School, and was deeply impressed with the conviction that his labours would be attended with far greater success, if to the teaching of a school were added the influence of a home. Recognising the old proverb, "What is learned at school is too frequently unlearned at home," to be a rule hardly admitting an exception where that home is the street, he, with little else of pecuniary resources than the promise of £15 from some few persons who were aware of his intentions, ventured, on the 20th of July, 1853, to hire a house in Berwick Street, where he might be, to some at least of the outcasts whom he was seeking to reform, not merely as a master, but as a father. With this view he sallied forth in quest of inmates for his as yet empty house, having upon his eye one boy in particular, whom he sought, not for his good but for his bad qualities, being determined to subject his system to the severest test. That he grounded upon no insufficient data his estimate of the task he had undertaken, will be seen from the following brief sketch, in his diary, of this lad's history and character:—

"———— age 16. Mother dead. Deserted by his father. Has got his living in the streets for the last two years. Has been accustomed to sleep at any of the Night Refuges to which he could gain admission. Has frequently passed the night under arches and in door-ways. In the day-time he would roam the streets, sometimes begging, and getting any odd job at the various markets. Has been in prison four times *for vagrancy*. Has never been convicted for stealing, but owns to having pilfered food when hungry. His clothing consisted of only a pair of tattered trowsers and a coat. No shoes, shirt, or cap. Appearance wretched. *Intellect above the average. Reads well.* Writes and ciphers imperfectly. Morals very low."

This boy he found at a Night Refuge in Field Lane, and prevailed upon him to come the next day to Berwick Street.

He had no difficulty, as may easily be imagined, in finding companions for his first pupil. Seeking them in their well-known haunts, he gave preference to the most destitute and depraved,—selecting however none who had been convicted before a magistrate, unless for vagrancy, or whose age was under fourteen or over eighteen years. Neither, except under special circumstances, would he have anything to do with such as had parents within reach. Accordingly, of the next six who came under his care, one only had a father still living. "The whole family, a large one, had been brought to a fearful state of destitution, owing to the depravity of the father, who once occupied a respectable position in society." Of the rest, three were without father or mother; another was the deserted son of a widowed mother now in Australia; and the surviving parent of the sixth is herself a vagrant, singing in the streets, accompanied by *a couple of hired children*. The diary records the same sad routine—of wandering in the streets by day, with the door-step for a resting-place by night, save when casual charity might afford them the means of seeking the detestable shelter of the lodging-house—a routine, varied in the case of one by "a five years' residence in a workhouse, from which he ran away several times. In one of his escapes he climbed on to the roof of an adjoining house, where he remained three days and nights. Had been a great deal with the costermongers, and contracted much of their habits. Had known every stage of destitution, sleeping a great deal in the open air, and under hedges and stacks. Was never in prison. *Intellect above the average. Can read, write, and cipher well. Morals favourable. Habits promising.*" Truly an encouragement to the philanthropist, when soul and spirit can manifest hopeful signs of vitality after such a career! Another, who had been twelve years at school, having been compelled by circumstances to take to the streets, "was found asleep on the terrace of Covent

Garden. *Intellect good.* Deficient in moral training. *Signs of intellect having been forced, as if for exhibition before visitors.*" Another, the illegitimate son of a convict, shifting for himself, endured months of privation, till a fever, caught through sleeping in damp arches and cellars, transferred him to an infirmary. "Was never in custody, but was in the habit of pilfering, when hungry, for the purpose of obtaining food. *Can read, write, and cipher well.*" Equally sickening details might be added concerning the rest. A motley collection, of seven ragged vagrants, had now been gathered together;—one the special object of anxious search; another sent by a missionary; some taken almost at random from the streets; others voluntarily presenting themselves, drawn by the faintest rumour of a possible home.

No addition was made to their number till November, by which time there had been wrought in them, with one partial exception presently to be noticed, not merely an improvement, but a total change. Once filthy in their habits, emaciated in aspect, idle, reckless, and obscene,—they now presented an appearance of cleanliness and comfort, and were industrious, prudent, and moral. A gentleman coming in, who had known one of them in days gone by, had considerable difficulty in recognising the object of his former compassion. Those into whose hands this narrative may fall will be interested in knowing, that this lad was the same mentioned above as the first and special object of the Superintendent's solicitude.

And now it may be asked, by what means had he effected so happy an alteration? His own account of the matter is this, that "he lived among them, and showed them how to live." As will have been already perceived, he found them neither wanting in information nor feeble in mind. Most of them could *read, write, and cipher fairly.* To use his own words, "In these boys there is a basisof shrewdness to go upon." The great need was of moral training and regular work. Industrial employment, no matter what, was necessary; so he lost no time in supplying it. He set them to work, making paper bags, of a kind for which there is a large demand in wholesale grocery establishments. Some idea may be formed of their industry in this employment, when it is stated that twelve tons of paper were thus manufactured between the 16th of August and the 31st of December, 1853. And whilst they were thus gradually acquiring habits to which they had long been strangers—habits which told visibly upon their moral improvement, they had the satisfaction of knowing that their labours contributed materially to their support. For, during the period of time just alluded to, they earned £22. 10*s.* Six out of the seven were thus employed; the seventh being constantly engaged (in a way for which he soon manifested a decided taste) in the affairs of the kitchen and other household matters.

Working four days a week, they earned successively in the first four weeks, 3*s.* 2*s.* 6*d.*, 9*s.* 2*d.*, and 9*s.* 10*d.* When by this time they had learned their business, the produce of their industry, five days in each week being now devoted to the work, rose to 25*s.* 8*d.*, 25*s.* 10*d.*, 31*s.* 10*d.*, 33*s.*, 27*s.* 10*d.*, and so on, varying from 28*s.* to 30*s.*, up to the end of the year.

A right earnest spirit in this matter soon became the order of the day, happily suggestive to the Superintendent of a plan which set his mind at ease upon a subject which had caused him no little anxiety. He had long since conceived an aversion to corporal punishment, neither was he satisfied with stopping their food by way of a substitute. So he ventured, upon an occasion of individual misconduct, to order the offender out of the workshop into another room, where he was to light himself a fire, *and sit idle and alone.* Such was the boy's reluctance to this measure, that for a time he doggedly refused to obey. Indeed he subsequently stated that he had hoped by his obstinacy to provoke a blow, concluding that he would so escape the other more formidable punishment. From which time forth leisure and idleness became the recognised penalty, with duration proportioned to the offence.—Some slight temporary inconvenience, as perhaps will have been anticipated, was likely to arise upon occasion of misconduct on the part of the scullion. But discipline was to be enforced; and so, as he himself considered his post to be one of greater responsibility, for unimportant misdemeanours he was transferred to the workshop, whilst for graver delinquency, which however was of rare occurrence, he was relentlessly condemned to the seat by the fire. Meanwhile his place would be supplied by a willing, though less efficient, representative. And thus a seeming difficulty was found at all events to possess the corresponding advantage of a more varied scale of punishment. Rewards, in the sense usually understood, there were none; that is, no distinguishing of superior merit. But a kind of per-centage on their weekly earnings, in the shape

of a few pence, was understood as a matter of course to fall to the share of each boy who, during the week, had not forfeited his right to work; a custom which gave rise to a pleasing incident—one among many similar indications of the affectionate interest with which they viewed the efforts made on their behalf. No sooner did they perceive that the price of bread was fast rising to an unusual height, than they, spontaneously and unanimously, requested that the above-mentioned practice should be discontinued. There is something more than honesty in this; but yet, for practical confirmation of their honesty, no better assurance can be needed, than the fact of their being frequently sent out with money, sometimes to the amount of a sovereign, to buy things necessary for domestic purposes, and their taking a just pride in the confidence reposed in them. Once only was this confidence misplaced—when the boy, already excepted from the general commendation, absconded with some clothes, which it was peremptorily needful to substitute for the rags he had on. Ragged as he was, he had been kept more than three months with his original tatters hanging about him, which acquits the Superintendent of haste or indiscretion in taking a step that could no longer be delayed; and which indeed is the less to be repented, seeing that it elicited, on the exit of the runaway, the hearty and emphatic declaration of his late companions, that he was not only a rogue, but a fool—of whose departure under the circumstances it seems that they had discussed among themselves the probability. So easily can these lads, to use their own expression, "reckon up" one another. And if there are persons who are inclined to bring against the poor the wholesale charge of ingratitude, they may rest assured that these destitute vagrants can "reckon up" and appreciate a genuine philanthropist as easily as they can a genuine rogue. But, indeed, even in the case of this lad there had been real amendment, and it may be that had his probation been longer, or even shorter, the result would have been different; for the Superintendent is disposed to believe, that by trusting him earlier his confidence might have mitigated feelings which perhaps were fostered by a sense of humiliation and shame.

The vacancy in the workshop was immediately supplied; as two others had lately been received into the establishment, whose claims for admission it was hard to refuse. The house accommodation was not as yet inadequate: but the difficulty lay in the industrial department, there being not space enough for drying more bags than six boys could make, whilst moreover the workshop itself was a very narrow, confined place. Of the new comers, one was from Ireland, "Born after the death of his father. Brought at the age of two years to England. Sent back, aged three years, to his mother. At her death came back, aged nine years, to a poor aunt in Westminster." After several years of wandering about in the streets, getting odd jobs, stealing, once a trowel, and frequently articles of food, he at last became very destitute, and sought admission into "The Home in the East." Failing in which attempt, owing to not having been convicted, he was sent to Berwick Street by the Committee of the Ragged School Union, with a very discouraging account, from persons who had known him, of his temper and behaviour.—On the same day there also arrived an Italian boy, sent by a lady who found him in a state of most abject destitution. Unhappily there is nothing of novelty in his painful history. Torn from his parents, or, worse still, sold or abandoned by them, he was brought from Genoa to London, with a number of other boys, by a brute whose most tender mercy was neglect; who lived, perhaps lives still, in idleness and plenty, on the earnings of his victims, procured in a manner familiar to all—earnings anxiously sought, in dread of pains and penalties sternly inflicted. No wonder he should have run away from his master. No wonder he should be "dirty, sullen, and stubborn. Apparently quite an impracticable subject. Admitted with very faint hopes of doing anything with him."—But England was after all to provide these two unwilling refugees with a happy home, which, it is pleasing to add, having fortunately obtained, they now fully deserve. For indeed no one visiting the place can fail to conclude that they are both decided acquisitions to the establishment. Without doubt the process of amendment in either case was considerably facilitated by the influence of the other lads, with their now settled habits of cheerful industry and exemplary conduct; but the benefit is paid back with interest to the general community by the characteristic peculiarities of their respective countries; though, at first, some of their peculiarities were of a nature by no means agreeable, especially in the case of the Italian, who, it appears from the diary, had "all the indolent habits of a confirmed vagrant. Difficult to keep him at his work for five consecutive minutes. Had several times to be sent from table for *vulgarity* at

meals. Several battles between him and another boy stopped in their infancy. House in a continual ferment. Serious thoughts of sending him away." And then Stephen —for that was his name—would go off into paroxysms of fury for the most trivial causes, in one of which fits a member of the Committee, coming in one day, found him, lying on the ground, screaming lustily.—"Well, Stephen, what is all this about?"—a question which called forth a strange jargon by way of reply, of which all that was intelligible was, that he had "no father nor mother, and it was a shame to treat him so." "But you know, Stephen," said his fellow exile, "we've none of us got any father or mother." To which the Superintendent's wife added, that she and her husband were mother and father to them all. And indeed they are, as a single visit will soon satisfy any one who is disposed to devote a few minutes to so interesting a purpose. But Stephen was not destined for any length of time to offend by his *vulgarity* the decorum of the dinner table. He soon figures in the diary as having undergone "a most surprising change. Good results of training very remarkable. Now orderly at family worship. Cheerful, obliging, and industrious. Very complacent at having accomplished the knitting of a stocking. The change in him has been much more sudden than I ever observed in any boy." The fact is, that his complacency somewhat anticipated the accomplishment of this feat: if indeed *complacency* be at all the right word to describe the enthusiasm with which he was running about the passage with the still unfinished stocking on his leg, when he was encountered by the same gentleman who had previously witnessed his outburst of passionate indignation.

But it must be mentioned how this knitting of stockings came about.—Of course this house in Berwick Street, or any other house which may hereafter be taken for the same purpose, is not to be the permanent abode of these lads. Once thoroughly reformed, they are successively to be restored to the world, in some way or other which may seem in each case advisable to the Committee; when, it is hoped, and indeed not doubted, from the ascertained results of similar experiments made by older institutions of the same kind, that a creditable and honourable career is before them, if they are faithful to the principles and practice they have learned. But of all plans for their future prospects emigration is, for many reasons, the best. Accordingly five of the original seven, or rather of the six who remained after the absconding of the one, being very anxious to emigrate, were lately sent for examination before the Committee of the Ragged School Union, which bestows a free passage to some one or other of the colonies upon such lads of this class as deserve it. These five passed their examination with credit, and will shortly sail for Canada. In the meantime—partly that they may have the pleasure of contributing something, be it ever so little, to their outfit; partly because the house now contains, as will presently appear, more than twice the number of inmates who can work together at the bags—they have been employed in any way which may provide them with some necessary articles. Hence, among other similar occupations, the knitting of stockings—which, as was just now shown, has been found to possess attractions even for those whose emigration is still a matter for future consideration.

In November, 1853, a Committee was formed for the purpose of basing the Institution upon the foundation of so promising an experiment. Hitherto the Superintendent had been toiling on alone and almost unobserved, struggling with many and great difficulties, anxious to ascertain whether he were indeed destined by Providence to carry out the work he had so deliberately undertaken. But at this time he attracted the notice of some gentlemen in the neighbourhood, who most willingly constituted themselves into a Committee. Afterwards was elected as *President*, the Right Hon. the Earl of Shaftesbury; as *Vice-Presidents*, the Hon. Frederick Byng, Mr. Serjeant Adams, Capt. Trotter, John Hardwick, Esq., J.P., the Hon. A. Kinnaird, M.P.; as *Treasurer*, Charles E. Smith, Esq., 84, Eccleston Square; and as *Hon. Secretary*, Mr. D. Wellby, 57, King Street, Soho.

RED CROSS COURT RAGGED SCHOOL.

This school is situated in the centre of a very poor, demoralized, and crowded district, lying between the Mint and Union Street, in the Borough of Southwark. The inhabitants are chiefly Irish Roman Catholics, and obtain a

scanty and precarious livelihood by paltering, cadging, or begging; by the sale of articles in the streets, occasional jobs by the river side, or other less honest occupations. The great majority of them are miserably poor and improvident; and at the establishment of this school, a year ago, the vices of drinking, swearing, gambling, and fighting, and the use of obscene and blasphemous language, were awfully prevalent amongst them. Nor is it matter of surprise, that in such company, and with such examples, the barely-clad and half-starved children quickly learned to imitate the vices of the dissolute around them, and to practise habits of begging and pilfering to supply the necessities of themselves and of their degraded parents; or that they were rapidly swelling the ranks of the vagabond and criminal juvenile population with which this part of London is infested.

The scene at the opening of this school, (which is one of six recently established in the parish of St. George the Martyr, Southwark, by the Rev. W. Cadman,) was as melancholy and discouraging as any ever witnessed since the establishment of our Ragged Schools. The parents hated the moral restraint which they apprehended the existence of the school would impose upon them; and encouraged the children to insult and abuse the master and teachers, and to interrupt their work by noise and clamour. But, with the blessing of a gracious God upon the efforts put forth to instruct the ignorant, and to lead them to a saving knowledge of Christ Jesus, one year has accomplished a wonderful change. The children have already become respectful in their manner, and much improved in personal appearance and cleanliness; such a thing as foul language, or an improper expression from any, except from a newly-admitted scholar, is now never heard; and the master says, that out of 150 children, whose earlier education was an education in vice and dishonesty, he believes that there is not one who would wilfully misappropriate even a piece of slate pencil.

Besides the usual instruction in reading, writing, and arithmetic, and in industrial occupations, the scholars are taught to commit passages of Scripture, with short prayers and hymns, to memory; and many instances might be adduced of impressions made upon parents by the lessons taught them by their own children. The other evening, a boy only five years old knelt and said his little prayer before retiring to rest; and when his mother, a Roman Catholic, laughed at and mocked him, he quietly observed, that "all ought to pray, and that he prayed for her as well as for himself." It is, indeed, the usual practice of the children, when they awake in the morning, to sing a hymn and repeat some of their texts. On one occasion three young children, on arising from their miserable bed, sang the words,—

> "Around the throne of God in heaven
> Ten thousand children stand;
> Whose sins are all, through Christ, forgiven,—
> A holy, happy, band."

When their father scolded them for disturbing his rest, one of them replied, that "all children sang in heaven;" and another observed, that "they had better repeat their texts more quietly." Thus words of truth and soberness are carried by these young missionaries into houses hitherto inaccessible to the Protestant Clergyman or Scripture Reader; and the seeds of the Gospel, thus quietly conveyed into every part of this corrupt neighbourhood, will, we doubt not, in God's own time, bring forth a plentiful harvest to the glory of His name.

In addition to the instruction given to the young, there are two Weekly Classes open for Adults, which are well attended; and in the course of the present month it is intended to commence a Meeting for Mothers, where they will be taught needlework, reading, etc., and the opportunity will be used for imparting to them the knowledge of religious truths and of household duties.

The Romish priests are offering a determined and vigorous resistance to the progress of the truth in this hitherto dark and neglected region. So long

as no effort was made in the cause of Christ, the people were left to themselves, and allowed, unreproved, to follow their own hearts' lusts; but when the effects of the Christian exertions of the school authorities began to manifest themselves, their hostility was at once displayed. The parents were visited and threatened; the school denounced as the sure road to perdition; relief to the sick refused; the last offices of their Church denied to the dying; and on two occasions, we have been informed on good authority, the work going on in the parish, and especially in connection with this school, has been publicly decried from Roman Catholic pulpits. Still the work goes on and prospers; and, notwithstanding the strong religious prejudices of the people, and the mysterious power of the Romish priest, the hearts of these hitherto uncared-for poor are melting under the new and more powerful influence of Christian kindness and love. Priestly interference and intimidation have prevailed for short periods to thin the school; but the children cannot long be kept away, and soon return; and a few even of their parents, indignant at the violence and malignity of the priests, have broken away from the galling fetters of Rome, and joined the ranks of Protestant Christians.

May God continue to bless and aid us in this work! a work of love, indeed, but one encompassed with many difficulties and trials; and we trust that the prayers and assistance of our Christian brethren will not be wanting to bear up our hands in the struggle.

Πιστις.

Poetry.

THE RAGGED TRAVELLER RESCUED.

In the depths of a forest, dreary and dark,
The traveller welcomes the glimmering spark
That bids him press onward through labyrinths dim,
For hope, in the vista, is shining for him.
His robe may be miry, his sandals be torn,
His aspect be haggard, his features be worn;
And some at his hearing may start in amaze,
May fear to approach him, may shudder to gaze;
But tend him and nurse him, the future will show,
In traveller rescued, nor brigand nor foe:
'Twas but toil and fatigue that had clouded his brow;
Still the light was within, and shines brilliantly now.
In misery's world there are beings who stray,
With no beacons to cheer or encourage their way;
They are squalid, unnurtured, despised, and forlorn,
And the polish'd pass by them with loathing and scorn;
But let the door open, and welcome them in—
Let the work of their rescue from evil begin;
Be they taught, be they fed, and a gleam will yet shine,
To prove in their nature a part is Divine:
The torch may be turn'd towards earth, but the flame
Rises ever to heaven—for from heaven it came.

Sunday School Union Magazine.

The Children's Gallery.

GRAND JUNCTION AND GREAT SALVATION RAILWAY.

Our very excellent friend, Joseph Payne, Esq., recently attended a Ragged School meeting at Southampton, and as his speech on that occasion would please all our young readers, as well as the large meeting he then addressed, we with plea-

sure insert it in our pages for their gratification :—

"He compared the Ragged Schools to a railway, which he termed the Grand Junction and Great Salvation Railway, and proposed to convey his hearers in an excursion train upon it. It was a Grand Junction Railway, because it contained amongst its supporters, Christians of all denominations; and they would consider it with its broad gauge, its clear stage, and its trains adapted to every age; how many stations it stopped to take up at, at how many to take refreshment, how many to put down at, and the notes sounded by the engine whistle. First, it stopped at Neglect Station, to take up without payment, children who were neglected, and to carry them on to the Terminus where they ought to be; second, at Destitution Station, for children whose parents were dead, and had no one to take care of them; third, at Ignorance Station, for a large class who could not answer the simplest question in Scripture History, and who knew nothing of what was good, either for their minds or bodies; fourth, at Sharp Wit Station, to take up many who were clever fellows by nature, and to endeavour to convert to a good purpose, and to make useful to society that which was now injurious to it; fifth, at Bad Training Station, for there were many men and women who sent their children out to beg and steal, and if they did not bring home enough to satisfy their propensity for strong drink, they beat them unmercifully and turned them out of the house; sixth, at Criminal Station, at which the train stopped almost immediately after its leaving the last; seventh, at None-too-Small Station, for they had Infant Ragged Schools, and the little urchins in them formed a very interesting feature; and last, at None-too-Bad Station, for there were none so bad that they could not be mended, and none that kindness and gentleness would not reach. The train then, having taken up at all these stations, stopped for refreshment at two places—Tea Meeting Station, and Public Meeting Station. Tea Meeting Station was a capital station, and as for the ingredients essential to a good cup of tea, the fire denoted the love of their hearts to the wretched and ragged population; the water, their zeal to do good; the tea, the strength of the goodness of the cause in which they were engaged; the milk showed the beautiful smoothness with which the whole thing had been arranged; the bread and butter was an emblem of the speakers, whose speeches ought to be and were easily digested; the cup and saucer denoted the room, full to overflowing, and yet nothing lost. He then remarked that they next arrived at Public Meeting Station, where it was delightful to see persons of all denominations joining together to assist in the good work. Co-operation between the ministers and magistrates was, too, also desirable. Then they stopped at a few stations to set down at—first, at Improvement Station, for a ragged boy never went to the school, and remained a short time, but he was benefited by it; second, at Utility Station, for they gave them places—and there was one school in London in particular, where they could not manufacture errand boys fast enough for the masters who were desirous of employing them; third, at Emigrant Station, without which they could not succeed; and lastly, at Celestial Terminus Station, for they aimed at the souls of the children as well as the improvement of their bodies. Then a few notes were sounded by the engine whistle, and those notes were, More teachers, more preachers, more prayers, and more payers. Voluntary teachers, who would use the children kindly, and would not bang or thump them, were of essential importance; they would get a great deal more money, if they had more preachers; and with more payers and more prayers the movement was sure to succeed."

Notices of Meetings, etc.

COMPTON PLACE AND SANDWICH STREET, ST. PANCRAS.

On Wednesday, the 4th of January, about forty-five of the elder boys and young men attending Compton Place Ragged School, were entertained at tea in the school-room belonging to Woburn Chapel, Tavistock Square. After tea, an elementary lecture, on the atmosphere, was delivered by Mr. Sansom, of Manchester Street, Argyle Square. The lecturer commenced by informing his audience that his own eyesight was very defective, and that he could not distinguish between objects placed a few feet from his eyes; but that, notwithstanding this great disadvantage, he had, by application and study, been able to learn much of chemistry and other kinds of science, and to per-

form experiments for the instruction of others. He then explained to them the mechanical and chemical properties of the air, and illustrated his lecture with numerous curious and brilliant experiments; and his audience were very attentive, and appeared deeply interested by this display of some of the wonders of nature, now for the first time unfolded to them. The lecturer concluded by giving those who desired it, a succession of shocks from a galvanic battery; a species of torture which seemed vastly to delight them.

On the following Tuesday, the girls and younger boys received their annual treat of tea and cake in the same school-room; after which Mr. Waugh kindly exhibited his excellent dissolving views, in a manner which combined instruction with amusement.

ST. GILES AND ST. GEORGE, BLOOMSBURY.

A PUBLIC meeting of the friends and supporters of these schools was held at the Music Hall, Store Street, on Wednesday, February the 8th, the Hon. and Rev. H. Montagu Villiers in the Chair. The Rev. Robert Bickersteth opened the meeting by prayer.

The Chairman then said that it was unnecessary for him to explain the objects of the meeting, for there would not be so many present were they not understood, and if the importance of the Ragged School Society was not fully and generally appreciated. Putting aside all such observations, he would at once address himself to the business of the meeting. He felt that, in proportion as such schools increased in numbers, so would their usefulness become apparent. That being the case, it became them to address their minds to such points as they desired to see mended. Those who had lately inquired into the state of juvenile crime would come to the conclusion that it was not on the increase, and that, consequently, there was nothing to create alarm. It was usual to call those for whom these schools were designed the dangerous class; wherefore, however gratifying it was to hear that crime among them was not on the increase, yet it did not appear that it had so diminished as to allow the public to slacken in their endeavours to bring those children from the paths of wickedness to those of godliness. However they might speak of crime in general, there was another point to be borne in mind, and that was the state of degradation which prevailed among a large class of their poor. No doubt a great deal had been done to remedy the evil, but enough had not been as yet done; for the more that was done only served to bring out the existing evils in a stronger point of view. The houses which they inhabited were of such a nature as to prove both physically and morally injurious. The speaker, in conclusion, reviewed the several causes of juvenile crime, and the means which were being adopted to remove them.

The Secretary read the Report, which detailed the particulars in relation to three separate institutions. A school in Little Coram Street, open on four evenings each week, had an attendance of 36 girls and 38 boys, and of 50 of each sex on the Sabbath. A Night Refuge, in Neal's Yard, lodged and maintained 23 boys. In the Institution in George Street there were several departments—an Infant School, with 122 on the books, and an average attendance of 86 in the summer and 63 in the winter. During the past year, 46 of them availed themselves of the Clothing Club; a Girls' School, with an attendance of 80, of from 6 to 14 years of age; a Boys' School, with 136 on the books, and 85 in regular attendance; a Sunday School, attended by 40 voluntary teachers; a Refuge for Boys, lodging and supporting 19; another for Girls, to which 31 were last year admitted, and from which 15 were sent out to service; and an Industrial School, in which the children earned £60. During the past year 9 were sent to Canada, four of whom were unfortunately wrecked, [see page 66.] The receipts for the past year amounted to £1,096. 10*s.* 3*d.*, and the expenditure to £915. 2*s.* The balance, with another from the last audit, amounted to £325. 10*s.* 11*d.* Next year they would have to pay for the George Street premises £2,010, which would leave the schools still in debt to the amount of £1,054. 9*s.* 1*d.*

The Rev. Robert Bickersteth, Professor Morley, Rev. W. Brock, W. Rogers, Esq., J. Macgregor, Esq., H. Ball, Esq., Mr. J. G. Gent, and Rev. F. Wills, addressed the meeting.

NORWICH RAGGED SCHOOL.

THE Sixth Anniversary Meeting of this Institution was recently held, the Mayor in the chair.

The Mayor, in opening the proceedings, said it gave him much pleasure to preside at a meeting for the support of so excellent an institution as a Ragged School.

Mr. B. T. Sharpe, the Secretary, read the Report of the Committee, which was of an encouraging character, and made an urgent appeal to the citizens for increased pecuniary support.

The Rev. Mr. Egmore, Wesleyan minister, said, he gave his cordial support to the school as an efficient means of checking the fearful amount of wretchedness and crime which prevailed in the city. The amount of ignorance and indifference which distinguished Norwich was extraordinary; for, out of a district containing a population of 2,126, he found 356 unable to read and write; and it was not at all an uncommon circumstance to find adults, in the full possession of their faculties, who were quite ignorant of the first principles of Christianity. The causes of their ignorance and indifference were numerous. No less than 600 public-houses—at many of which bird and rabbit shows were held—were open on the Sabbath; and in the summer months numerous pleasure gardens attracted crowds of visitors, and, in some instances, led them into their ruin. There were from 800 to 1,000 known drunkards in the city, and the district had become quite notorious for the amount of prostitution which prevailed in it. The disregard of the commands of God led naturally to the infringement of the laws of man, as the police records of the city abundantly proved. From 1837 to 1848, the average number of persons annually apprehended was about 1,500, and the cost of their prosecutions was at least £4,000 yearly. Surely, it was better to prevent than to cure crime. It would be more beneficial in the end to send the schoolmaster than the policeman, and to provide books and school-rooms for the ragged urchins who infested the streets, instead of jails and bread and water. It was said by some, that the efforts made by the benevolent to improve the condition of the poor had failed, and that the dregs of the lower orders were so bad that they could not be advanced in the social scale. With all modesty, and all diffidence, he did not think they were failures. In one district, in which Christian efforts had been put forth, the number of persons apprehended had decreased from 126 to 52; in another, from 121 to 109; and to say the

people were so hopelessly bad that their condition could not be improved, was to manifest a want of faith in the power and efficacy of that gospel which we all professed to believe.

The meeting was also addressed by the Rev. J. W. Cobb, Mr. Birch, Mr. Fletcher, and other gentlemen.

DOLPHIN COURT, SPITALFIELDS.

THE Ninth Annual Meeting of the Friends and Subscribers of this Refuge and School was held on Tuesday, the 28th February, at the Manor Rooms, Hackney, which were densely crowded, chiefly by the inhabitants of the locality, who appeared throughout to have taken the deepest interest in the success of these institutions.

The Earl of Shaftesbury presided; and, although evidently labouring under a severe cold, opened the business of the evening in his usual eloquent and energetic manner, describing the necessity that existed for these institutions, and especially for an increase of the number of Refuges, proving their utility by many interesting facts and statistics.

His Lordship was supported on the platform by G. A. Hamilton, Esq., M.P.; the Rev. Hugh Allen, M.A., incumbent of St. Jude's, Whitechapel; the Rev. G. P. Lockwood, M.A.; the Rev. R. Maguire, B.A.; S. Morley, Esq., Joseph Payne, Esq., etc.

The Report, as read by the Secretary, showed that the neighbourhood surrounding the schools abounded with courts and alleys, in which were crowded persons steeped in the deepest misery —a fruitful source of crime. To elevate from this condition education was found to be a powerful lever. The operations of the institution during the year had maintained their previous character for usefulness. At the Sunday School, the morning attendance averaged 61; clothing was provided for 60 children—30 boys and 30 girls—with free accommodation in the Rev. Hugh Allen's church.

The afternoon attendance was 166, and the whole were under the superintendence of 16 voluntary teachers. Although the object was not to proselytise to any particular sect or faith, yet general Scriptural instruction was imparted. The Day School was attended by boys, girls, and infants, averaging, in the morning, 120, and in the afternoon 131. At the Industrial Classes, held in the evening, the boys were taught tailoring and shoemaking successfully.

It had been found desirable that female children should be removed from their wretched homes to the Refuge, in which, during the year, 58 girls had been admitted—32 had been sent to situations, 4 left of their own accord, 10 restored to their friends, and 12 were still in the establishment. The cost for each had not exceeded £8 per year, and of the whole institution £300; but the building, the freehold of which, together with that of the adjoining house, it had been found necessary to purchase, (as the only means of continuing the institution,) and which had been effected by means of a loan of £500, kindly advanced by one of the members, was in a very dilapidated condition, and funds were accordingly much required for the repairs as well as the repayment of the loan. After the adoption of the Report, several gentlemen addressed the meeting, and the proceedings concluded with a vote of thanks to the Noble Chairman.

The contributions and collections amounted to upwards of £85.

HULL RAGGED AND INDUSTRIAL SCHOOL.

THE Committee, for the fifth time, present their Annual Report of the Institution; and they rejoice that, so far as extended usefulness is concerned, they have never done so under more favourable circumstances, the books of the schools showing a greater increase of children than has been the case at any former period. It is certainly most gratifying that there are now more of the class, for whose benefit the institution was established, receiving instruction in the ways of religion and honest industry, under their auspices, than have ever been in the schools at one time before.

During the past year 117 boys have been upon the books of the school, being an increase of 23 over the number of the preceding year; 62 of these remain upon the roll, being 21 more than at the corresponding period of last year. Of the remainder, 7 obtained situations as errand-boys, 14 went to work at the factories, etc., 12 left the town, 12 returned to their former habits of idleness and vice, and the others left the school from different causes. The average daily attendance for the year has been 47 on Sundays, 49 on week-days, and the number on the school roll was 52. These have been provided with wholesome and sufficient food daily, taught reading, writing, arithmetic, etc., and have also been trained in various industrial employments, such as gardening, matmaking, tailoring, carpentering, paper-bag making, etc.

The number of girls in the schools during the same period was 71, being an increase of 13 as compared with last year; 35 remain upon the books. Of the others, 5 obtained situations as household servants, etc., 8 left the town, 3 returned to begging, 7 were taken away by their parents, and the remainder gave various reasons for leaving the schools. The average daily attendance was 29 on week-days, 30 on Sundays, and the number on the roll averaged 34. They also have had food, a good plain education, and instruction in sewing, knitting, household duties, etc.

In addition to the ordinary day-school operations, there has been attendance given at the schools by voluntary teachers in the evening during part of the past year, on which occasion there have been present, on the average, 24 males and 30 females, who are principally such as are fully occupied at the factories and elsewhere during the day, and who have thankfully and eagerly received the suitable instruction thus kindly provided. If more teachers could be procured, the number of young persons attending could be at once greatly increased, as many applicants have been refused admittance nightly, on account of the scarcity of persons willing to engage in this good work.

The increased number of children, and the great advance in the price of provisions, have caused the income to be insufficient to meet the demands upon it, and, consequently, a debt of £47. 16*s.* 1*d.* has been incurred.

PECKHAM.

ON Monday evening, February 13th, the Annual Meeting of the above school was held in the school-room, Victoria Place, High Street, when a large number of the friends of the institution and the parents of the children assembled. The Rev. R. W. Betts, of Hanover Chapel, presided. Addresses were delivered by the Rev. J. Pigg, B.A., by the Rev. G. Moyle, and by the Rev. D. Nimmo. A highly satisfactory Report was read, from which it was evident that the teachers are labouring amidst much encouragement. A Penny Bank has been recently established, and special attention is directed to excite a spirit of self-dependence and industry in the minds of the scholars.

Papers, Original and Selected.

THE UNITED STATES, AND THEIR JUVENILE REFORMATORIES

We have heard so much of the plenty and prosperity of the United States of America, as contrasted with the poverty and misery which abound in Europe, that we were scarcely prepared to find that the necessity for schools for the reform of juveniles, whose moral destruction has been their poverty, or the need for Ragged Schools, existed there almost as strongly as among ourselves. In a country with such vast resources for the employment of capital and labour, with cities large indeed, but not to be compared, in point of population, with London or other great towns in England, and with plains either sparely inhabited, or still inviting the inroads of the axe and the ploughshare—we need not wonder that there should be much material prosperity in America. Nevertheless, there, as well as here, we find a *pariah* class, the "very poor," outcast, abandoned, self-destroyed. Crime there, as well as among ourselves, has run its wonted course, and, like the scathing lightning, has left what was once green and lovely, blasted and bare; and the "vengeance of the law" there, as well as here, has been wont to tread swiftly on the heels of crime. Up to this hour, as among ourselves, American magistrates commit very little boys for petty larceny to prison; and the painful parallel holds equally true, that *remedial* efforts, in the way of religious and industrial training, have been but recent in their origin, and have hitherto been inadequate to meet the extent of the evil.

We must, however, give to the United States a precedence in the attempts to reform criminals by the establishment of penitentiaries. The "silent system," and the separation of prisoners, prison training, and prison discipline of a superior order, and such as have repeatedly arrested the attention, and won the admiration of European travellers—all these found their origin in the United States, and have furnished models for similar institutions in this country. These penitentiaries, however, have done nothing for the prevention of juvenile crime, and were chiefly designed to exercise a reforming influence on *adult* criminals. The Ragged School system, with its auxiliary agencies, has been imported and adopted from the mother country, and our heart's desire and prayer is, that the mother and the daughter may long be loving and zealous competitors in this work of faith and labour of love, until their joint mission is ended, and their toils shall be needed no more.

Our attention has been called to the subject of Reformatory and Ragged Schools in the United States, by some valuable Reports as to the working of Reformatory Schools, and by several numbers of "The Ragged School Reporter," (published at New York,) which have been placed in our hands. The first of these is a collection of "Documents relating to the State Reform Schools," presented by the trustees to the Governor and Council of the State of Massachusetts. "The State Reform School at Westborough," is a building of goodly proportions, and of pleasing exterior. It is, as its name indicates, for the

reformation of youths convicted of crime. It is managed by a board of three commissioners, appointed by the Governor of the State, and with a Superintendent, a Steward, a Chaplain and Teacher (both combined in one person), a Matron, a Treasurer, and other assistants—all under the control of the Commissioners. It owes its origin to a Resolution adopted by the State Legislature in 1846, appointing commissioners to "select and obtain by gift or purchase, and take a conveyance to the commonwealth, of a lot of land containing not less than fifty acres, which shall be an eligible site for *a manual labour school, for the employment, instruction, and reformation of juvenile offenders.*" In addition to this, plans and estimates were to be obtained for building; and for the defraying of these preliminary expenses, authority was given to draw on the State treasury to the amount of ten thousand dollars, or £2,000. We are involuntarily led to envy the friends of moral reform in the United States, when they could fairly calculate on purchasing fifty acres of land, and erecting commodious buildings for such a sum as this! But we find the commissioners have actually purchased a farm of one hundred and eighty acres, "divided into woodland, pasture, tillage, meadow, susceptible of the highest cultivation," nay, "now well cultivated, with more than a hundred apple trees, with pear, peach, and other fruit trees; with "good and abundant wells," and "a pond," (we would in this little country call it "a lake,") of clear, pure water, about thirty feet in depth, and covering one hundred and seventy-eight and a half acres of land!" In this "pond" the juveniles are to disport themselves in hot weather, and to have with the refreshing bath, the lesson so practically and pleasantly enforced, that "cleanliness is next to godliness." And, better still, these trustees having had the power to obtain "by gift," if they could, a site and farm for their intended operations, received from one good Samaritan, who conceals his name, a gift of ten thousand dollars for the purchase of the farm before-mentioned, and this sum has been found more than sufficient. "Such," say the admiring and grateful trustees, "is the fruit of Christianity; it comes to us now with the beauty of a bounty given by a hand concealed. This friend of wandering, sinning, outcast children, who thus generously aids the State in providing for them, chooses that his deeds only should be known—not his name. May the blessings of them that are ready to perish, and that of Heaven, rest upon him." To which prayer, all our readers, with ourselves, add "Amen!" craving a kindred blessing on all who, like him, "do good by stealth," in any part of the world. We rejoice in the hope, that this class will increase in numbers every year; and we are confirmed by the example before us in our conviction formerly expressed, that the State in its proposed legislation on Reformatory Schools, should not supersede, but rather should stimulate and supplement voluntary exertion. In the American case, however, the State itself is challenged to liberality! Convinced that there is no measure "costing an equal amount of money, care, and attention, that will in the end diminish to a greater extent vice, crime, and suffering in the commonwealth," and that "the school should not be regarded as a mere experiment;" and desirous, moreover, of giving to it a permanent character—this gentleman offers a second donation of five or ten thousand dollars, provided that "the State shall contribute an equal amount," and that the joint sums can be

usefully employed. He then touches, in the close of his communication, on a point of great practical difficulty and importance:—

"I attach no conditions to the way in which my second donation, whether of five or of ten thousand dollars, shall be appropriated. But it has occurred to me, that a fund might be established for giving a certain amount of aid, in some shape or other, to those boys that are discharged from school under meritorious circumstances, or even of providing something to enable all, properly discharged, to return again to society, without being immediately and directly exposed to those temptations that probably were often the principal cause of their originally becoming tenants of the institution. The hour is, in all cases, a trying one for a boy, when he leaves a school of this sort, and, in many cases, is in fact what may be called the critical period of his life. A kind hand, therefore, held out to a poor lad just then, even for a short time, may not only secure and confirm to him all the good that he has obtained in the institution, but may place him in comfort and respectability as long as he lives."

This "State Reform School" is not alone in Massachusetts, there being one at Thompson's Island, and also a House of Refuge at Boston. But the necessity for increased means of reform arises in the United States as well as here, from the melancholy fact, that "in populous places the number of crimes and criminals among the young have increased of late years; that prosecutions and convictions are frequent; and that *numbers who should go to such institutions, are now from necessity sent to prisons and penitentiaries.*"

Ere long we trust we shall see such buildings as reformatory training demands, rising over the land, under the joint influence of voluntary exertion and aid from the national treasury. But a question will present itself—What kind of building is best suited for the purpose? and perhaps it may help to answer it, by presenting the following sketch by the Massachusetts trustees, as to what their own institution was designed to be, and what it has by this time become:—

"This is not to be called a prison or a penitentiary; it is a school for juvenile reform. In order, therefore, to remove, as far as possible, everything which is calculated to attach the disgrace of penitentiary punishment to those who may be sent there, we propose to give to the external appearance of the buildings as little that of a prison as is consistent with entire security from escape. Those who will be sent to this school will generally have formed roving habits, and with them restraint will be irksome, and the desire of escape strong. No hope can be entertained of exercising a reformatory influence over them until they are fully satisfied that they are so far confined, guarded, and watched, that they must conform to rules. This requires strong buildings, enclosing sufficient space to furnish all the necessary accommodations, and shops within it, or buildings in a yard, surrounded by a high wall. Believing that the appearance will be more cheerful and inviting, and equal or superior accommodations afforded, the Commissioners prefer and recommend that there be no exterior wall, but that the buildings form the protecting enclosure. It is to be presumed and expected that, after the inmates have been for some time under discipline and instruction, classes can be formed of lads who may with safety be trusted to work in the garden and on the farm, relying upon the moral influence exercised, and upon constant inspection, to restrain them from escape. But this cannot be wholly relied upon in any case at first. It is, therefore, desirable to make the arrangements of the buildings such as, with few attendants, will secure constant, unintermitted supervision."

With regard to the age of the inmates, it is stated, that "there is such variety in stature, temperament, and character, among persons of the same age, that it is difficult to select any one age as the maximum or minimum. In a majority of cases, boys over sixteen years of age would be unsuitable subjects, and the general rule should be, not to send boys over that age to this place. Subject, however, to the rejection by the

trustees, it is proposed "to authorize the commitment of all boys who make themselves amenable to the penalty of the law for any and all crimes. If they can be reformed thoroughly, their offences should not be remembered against them; if they cannot, the law should protect society against their malicious dispositions and wicked conduct." Again we say, important hints may here be found towards future legislation for the remedy of kindred evils in this country. The day, we believe, is fast approaching, when the description given by Sidney Smith in 1821 of English prisons, shall no longer be applicable:—

"There are," said he, "in every county in England, large public schools maintained, at the expense of the county, for the encouragement of profligacy and vice, and for providing a proper succession of housebreakers, profligates, and thieves. They are schools, too, conducted without the smallest degree of partiality or favour, there being no man, however mean his birth, or obscure his situation, who may not easily procure admission to them. The moment any young person evinces the slightest propensity for these pursuits, he is provided with food, clothing, and lodging, and put to his studies under the most accomplished thieves and cut-throats the county can supply."

Our space will not permit us to dwell upon "Legislative Documents respecting Education in Connecticut," containing much historical information, together with statistics as to "Common Schools," not only in that State, but in seven other States of the Union, as well as those in Upper Canada and New Brunswick. We shall only remark, that in spite of the munificent State provision made for these schools, the necessities of the growing population demand a vast extension of the system of instruction. And if this be the case in America, how much more is it needed in England? And while the standard of education has been so low, and so many have been totally neglected, need we wonder that *ragged* children should have been so long uncared for?

The remaining portion of this paper must be devoted to Ragged Schools as such; we have not any means of ascertaining to what extent such schools are spread over the Union. The "Ragged School Reporter," eight numbers of which lie before us, is published in New York, and makes reference chiefly, if not entirely, to Industrial and Ragged Schools in that city, together with Philadelphia and Albany. This periodical is issued in the form of a newspaper on the first of every month, and is conducted with great ability and energy. It is amusing to find, that the calling of things by their right names has been a stumbling-block to some good people in the United States, as well as in this country. Lord Shaftesbury and his coadjutors have continued to call a "Ragged School" by its right name, in spite of objections, and that on grounds which we regard more than valid. A correspondent of the New York "Reporter," objects to the name "Ragged Schools," on the complacent and republican ground, that while such a name was *wisely* adopted in Great Britain, an "American citizen" must be convinced of "its inapplicability to any institutions of our own," in truth, that the term is nothing less than degrading and demoralizing, "repressing energy and self-respect," and insulting to the masses which form "the basis of all our institutions." Our American brother gives a reply which we cannot present at length, but of the most conclusive character. "To our mind," he says, "the adjective '*ragged*,' describes the *presence of rags*. If, therefore, the adoption in England of such a term was *wise*, its adoption here cannot be foolish, if confined

to the very same class." And again, as to the assumption that "there is a radical difference between all European society and our own," "it is a sad fact," says "The Reporter," that "our pauper population is as abject and debased, our criminal class as dangerous, as are the same grades of existence in other countries. * * * Can we even consider such ranks of squalid ignorance and vice as possessing any integral interest in the 'basis of our institutions?' No! let us approach the truth as Christian men—let us regard the masses as moral, social, physical pariahs in every society; let us regard them, wherever existing, not as acknowledged portions of the true social fabric—never to be recognised as forming part of the State, until improved hearts and habits shall render them capable of sustaining their share of society's duties and responsibilities." And, finally, the argument is clinched by a mass of evidence drawn from "transatlantic experience affecting the views and feelings of those most intimately interested in Ragged Schools, namely, the scholars themselves, and their connexions."

Of the reality of rags and wretchedness in New York, we have a most affecting proof in "The History of the Five Points Movement," a locality in that city in melancholy accordance, as to the physical and moral condition of its denizens, with that of the "Seven Dials" or of "St. Giles" in London. Aggressive operations were commenced there in 1850, by an Episcopal clergyman, as the "Centre Street Missionary," and the results have been truly delightful. Mr. Pease soon found all efforts to give instruction vain, from the famishing condition of the people from want of employment, or from the prevalence of theft and debauchery, to which poverty powerfully goaded them. As to the children, he began with the little ones,—gave them some bread at a baker's shop, and then enlisted them to come to his school next Sunday, which was opened in a room of what had been a *grog-shop*. Here hootings and *peltings* assailed him, but he persevered. He opened also a shirt-making establishment for the women, and paid them well; he went and *dwelt* among the wretched inhabitants, in a house from which he ejected the former infamous occupants by law; began to receive those that were worthy of encouragement as regular *employés* and boarders; and "here he brought from lanes and alleys, reeking cellars, and rotten garrets, the lower strata of civilized humanity—the children of the Five Points. A Sabbath School was soon established; a Day School afterwards formed; and the house ere long began to assume the position of an industrial and benevolent institution." Summing up the matter, Mr. Pease says in his Report:—

"Its object is the physical, social, and moral reformation of its members, and likewise that of the immediate community in which it is located. It aims, too, at the suppression of houses of infamy, and of open lewdness of action, even at the Five Points; also at securing civil protection for its immediate poor and friendless from the miserable harpies who still infest that degraded locality. Its instrumentalities for securing these objects are *a bath-tub, a wardrobe*, (which is too often empty,) *a work-shop, morning and evening devotion, prayer-meeting, a Sabbath School*, and *regular Sabbath preaching;* likewise a Temperance meeting on Friday evening, which has been held weekly for over two years and a half. More than 2,500 signatures have been taken to the pledge. The House of Industry has had more than 800 regular inmates since its organization, from 500 to 600 of whom have been hopefully reformed and placed in situations of independence and comfort. For the last six months it has averaged nearly 100 inmates. Its monthly expense is from 1,000 to 1,200 dollars,

250 of which is supplied by the Board of Directors, and the remainder provided by the institution, after paying its female operatives all they earn over 1 dollar 25 cents per week, which is reserved for board and washing."

Similar results have been achieved in a district in Philadelphia, apparently as hopeless in its condition as that just described. The power of "gentleness," of Christian truth, and Christian wisdom accompanied by the presence of the Divine Spirit, produce the same glorious harvest wherever they are employed. In Moyamensing, the district in Philadelphia last alluded to, in the winter of 1846, 3,000 persons were discovered by Mr. Mullen, a benevolent gentleman, in a state of abject destitution, over 2,000 of whom had never been in a place of worship, ignorant and vicious, "outcasts made up of all shades of complexion, but one bond of misery uniting them all." Industrial employment was provided, and at the end of the winter this had "cost only *thirty* dollars" (£6) "more than the avails of the labour." And now we learn that the "Moyamensing House of Industry and Ragged School" is a building containing baths and washhouses, laundry, a manufactory of quilts, shirts, and various kinds of needlework, as well as a large workroom for making mats and baskets, a room for carpet weaving and shoemaking, a good library, a nursery for the sick, a nursery for children, sixteen lodging-rooms for men and women, nine additional rooms as temporary homes for houseless families, a bakery supplying a batch of two hundred loaves at one time, a dispensary for medicines, a grocery store, officers' apartments, and a school-room for one hundred children! Was the "*multum in parvo*" ever realised in this fashion before? or can any of our Model Homes in England be for one moment compared to such an establishment as this?

But we must now somewhat abruptly drop this interesting subject, to enable us to make brief reference to another paper in the "Reporter," entitled, "Juvenile Commitments—What is their Tendency?" from which it appears, that—

"In the year ending December 31, 1852, there were received into the Philadelphia County Prison, 11,818 prisoners. Of these, 962 were vagrants, 5,821 disorderly. Among these were 52 described as *apprentices*. During one month (December) 738 arrests were made by the city police. During five years previous, 39,651 prisoners were received, which, added to the commitments of 1852, make a total of *fifty-one thousand four hundred and sixty-nine commitments in* SIX YEARS."

This is a painful statement, but it becomes more so, when we find that there are "unscrupulous magistrates," who, to secure "the costs and fees attending suits," commit to prison urchins of seven years old, and thus not only swell the catalogue of committals, but recruit the ranks of crime! No such practices prevail in this country. Instead of saying anything further ourselves, we give a place to the remarks of the "Reporter," on the above statistics of committals.

"This is a fearful estimate; but if we examine the dockets we shall find that by far the bulk of offences were such as arise from disorders in society, and that very few were actual felonies; and, on reflection, we may conclude nine-tenths of these commitments, with all the disgrace entailed, might have been prevented by proper municipal or State action, united with an effective system of reform, suited to the classes whence disorders principally proceed. Thus, in every year, 'breaches of the peace,' so called, form the majority of offences, and these almost invariably spring from the intoxication of the parties; the intoxication having been induced by the facilities for

procuring strong drink, which are under *municipal authority*, and which might be destroyed by wise *municipal legislation*. Again: 'Vagrancy' is another great source of expense to the city, in commitments; and yet we, and others, are continually adducing evidence to show, that by affording means of employment and industrial education, the most idle and improvident can be imbued with personal ambition and habits of application. And it is more than probable that many of the actual felonies committed, if motives or necessities were allowed in extenuation, might add to the weight of society's responsibility, even as regards its felons."

It is worthy of notice that there is here special reference made to the necessity of legislation as to public-houses, as the great sources of intemperance, and *therefore* of crime. This is a subject which must command public attention ere long in England; there is a growing conviction, that without reform here, all our labours in Ragged and Reformatory Schools must fail.

A PEEP INTO A RAGGED SCHOOL.

A CORRESPONDENT of the "Gospel Magazine," when taking a stroll through the City of London, and threading his way down one of its back thoroughfares, saw a large board pointing ☞ "To the —— Ragged Schools." "This," said he, "will just suit me; I'll go in and talk to some of these poor outcasts." In another minute I was in the midst of a spacious building, where were seated between one and two hundred children, almost as unseemly to look at as any Tipperary muster I ever witnessed. Their appearance roused me to a concern for the safety of both my purse and my watch. I knew not what electric movements there might be between the pupils within, and the somewhat numerous party of abandoned men and women I had just passed through at the exterior of the building. The hymn sung, I whispered to the mistress, "I suppose there are thieves here?" "Thieves, Sir! oh, yes; such and such a form are all thieves; and only too glad with an opportunity of taking anything that comes in their way." "And shall I be able to get out safely?" "Oh, yes, at *this* hour." "Well," thought I, "this is an opportunity not to be lost;" so, turning round in the direction the mistress had intimated, I addressed myself specially to the class in question. It consisted of some twelve to fifteen boys, varying in age from ten to sixteen or eighteen. There was the dark, penetrating eye, the hard-set brow, the look of keen, speculative inquiry. In a word, there sat before me a row of young London thieves.

"You have been singing, my boys, about God. Can you tell me what God is?"—"A spirit," was the answer. "Where is God?"—"In heaven." "The same question was once put to a little girl; and her reply was, 'Can you tell me where God is *not*?' Ah, my poor boys, what a mercy it would be for you and me, if we could always think of that. What a mercy, if, when tempted to say or to do what was wrong, we could think of these words, 'Thou, God, seest me.' Now when there is a thought put into our minds to do something that we ought not to do; when we are *tempted*, do you know who it is that tempts?"—"The devil, Sir." "Yes, the devil, not God; because the Bible says, that God cannot tempt any man. But do you know that there is something besides the devil that tempts?" My little attentive group seemed amazed at this, and listened with renewed interest whilst I attempted to explain.

"Do you remember, boys, the old-fashioned way of getting a light? It was before lucifer-matches were made."—"They used to have a flint and steel, Sir."

"Yes; well, what then?"—"Why, they'd burn a piece of linen, to make tinder, and then they'd strike the flint and steel together, and a spark would fall upon the tinder; and so they'd get a light."

"Quite right. Now, would it have been of any use to have struck that spark upon a book or a board?"—"No, Sir."

"No; the tinder must be prepared for the spark. Well now, my poor boys, what that tinder was to the flint and the steel, our hearts are to the devil. They are bad; they are wicked; they are made ready for the temptation—for the spark to fall on them, and set them on fire. There was One, and only One, who could say, 'The prince of this world cometh, and hath nothing in me.' That was Jesus Christ. Can you tell me who he was?"—"The Son of God?"

"What did he do?"—"He died for sinners."

"Yes, he died for sinners; poor, guilty, lost sinners."

"Well, boys, we shall never meet here on earth again. Can you tell me where we *shall* meet?"—"*In heaven*, Sir!" said all, with much emphasis. The readiness and the heartiness of this response touched the writer greatly. "In heaven! Ah, my boys, would God that we may meet *there!* But there is another place where we *must* meet. At the judgment! 'It is appointed unto all men once to die, and after death the judgment.' 'We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' What a solemn fact is this! But you talk of heaven—how are we to get to heaven?"—"By prayer, Sir."

"No, it is something more than *that*. *Prayer*, merely, would not take you to heaven. If you were to ask me for a shilling, you would not be satisfied with mere *asking*, would you? That *asking* would be *praying;* and it is not the *asking* or the *praying*, but the *getting*, you would be pleased with."

"Well, then, it is not *prayer*, but *blood*, that is to take us to heaven. Can you tell me where blood is spoken of?"—"The blood of Jesus Christ, his Son, cleanseth us from all sin."

"Ah! that's it, that's it. Blood, the blood of Jesus Christ! The Lord help you to think about that precious blood. And when you think what sinners you are; and how you would like to be forgiven; and how you would love to go to heaven; the Lord enable you to think of this, 'the blood of Jesus Christ.'"

At the close of this at least to me deeply interesting conversation, the mistress approached, and said, "Will you close the school with prayer, Sir?" I could not but comply; commending these once poor outcasts to the pity, compassion, and tender mercy of Him who, addressing the Pharisees in the days of his flesh, said, "Even *publicans* and *harlots* shall enter the kingdom before you."

As I left the building, I turned once again to the class I had been talking to, and said, "Boys, try and think of what I have said to you."—"We will, Sir, we will," was their hearty answer, as the writer descended the stairs.

And in what a different frame of mind he left the school to that in which he entered it! Melted at the feet of his loving Lord, he was led, with tears of earnest entreaty, to beg that the seed thus feebly sown might be watered by his own hand, and in due time spring up, and bear fruit to his own everlasting glory.

Oh that it would please Thee, thou immutable I AM, with whom "nothing is too hard," to smile upon that visit. Thou art Almighty to save. Thou takest two of a family, and one of a city, and bringeth them unto Zion. None dare stay thine hand, nor say, What doest thou? If it pleaseth thee, then, apply some word spoken. Bring it to remembrance, blessed Spirit! Make it a word of convicting, converting, comforting power. Yea, thou "who hath chosen the foolish things of the world, to confound the wise, and the weak things of the world, to confound the mighty; and base things of the

world, and things which are despised; yea, and things which are not, to bring to nought things that are; that no flesh should glory in thy presence:" do Thou condescendingly, and mercifully, and graciously grant that some brand may be plucked from the eternal burnings, instrumentally, through an apparently casual VISIT TO A RAGGED SCHOOL.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

BOYS' REFUGE, WHITECHAPEL.

SEVERAL years ago, her Majesty's Government commenced forming a new street between Whitechapel and Shoreditch, called Commercial Street. On the ground now occupied by this thoroughfare, there formerly stood a nest of low lodging-houses, tenanted by vagrants and thieves. The whole of the neighbourhood is of the same character, entire streets or courts being principally occupied by thieves, tramps, and by women of bad character. Owing to the high price charged for the land, there are yet few buildings erected in Commercial Street; and a piece of back ground in the immediate vicinity of St. Jude's Church happening, in consequence, to attract the attention of a gentleman whose place of business lay in the neighbourhood, he and a few of his friends, thinking it a very suitable place for a Ragged School, purchased it for the sum of one thousand guineas. Circumstances, however, led to an alteration in his intention, and it was ultimately resolved to erect upon it a Refuge for destitute boys.

This institution is named "The Boys' Refuge." It is intended for the *prevention* of crime. The boys who are admitted are either *friendless orphans*, or the children of parents *so depraved*, as to make it absolutely essential that they shall be removed from them. The mere fact of a boy having been convicted does not necessarily exclude him, for it is felt that many may have been led into crime either from sheer starvation or from the baneful influence of bad example: but *conviction* is not, as in other institutions, a *sine quâ non*. On the contrary, the fact of a boy having been in prison is a reason for investigating his history, in order to discover whether or not he has voluntarily adopted criminal courses and become thoroughly depraved; in which case he is not admitted, other institutions providing for such cases. A few examples will serve to show the nature of the classes from amongst whom the boys already admitted have been taken. The narratives have, in some instances, been taken from their own lips; in others they have been furnished by City Missionaries:—

"S. G., aged 14, a native of Oxfordshire; an orphan. Both his parents died about two years and a half ago, when he and his little brother were left entirely destitute. After trying unsuccessfully to get work in their native town, they walked up to London. On arriving there they lost each other, and never met again. S. has lived in the streets for upwards of two years, subsisting by begging, getting occasional employment at the markets, etc., sleeping in passages, or wherever he could find shelter. He was often tempted to steal, 'but never had pluck enough to do it.' S. G. says his father was a drunkard; but his mother was a good woman, very kind to him, and *who used to pray with him and his brother every evening before going to bed.* He wept bitterly when speaking of her and of his lost brother. So great had

been his sufferings, that almost immediately on his being admitted into the Refuge, he was seized with fever and had to be removed to St. Thomas's Hospital, where he speedily gained the good opinion of the officials by his patience and good conduct."

"J. W., aged 12 years; father and mother both alive, and subsisting by begging. They are both drunkards, and grossly immoral. His two sisters, at the almost incredibly early ages of fourteen and seventeen, are living in sin. A Missionary, who knew the family for several years, thus describes their present dwelling:—'They were in a damp underground kitchen, to which I had to grope my way in the dark; and as there was a grating over the window, with articles of sale put upon it for exposure, the light was so excluded, that on first entering, it was impossible to discover the state of the room. There were in the room two old broken chairs, a few broken plates, and some filthy rags, in a corner on which was lying a dog, but on which a dog of mine should not sleep; and I believe this constituted the whole of their household furniture. In this miserable den, however,' says the Missionary, 'I was frequently assured that, after nine o'clock in the evening, the family was usually feasting, not only upon the best necessary food, but also upon positive luxuries.' No share of these luxuries, however, fell to poor J.'s lot. He was left entirely to his own resources, and was often reduced to starvation."

"W. B., aged 14; an orphan. His mother died when he was a child; and his father, who was very kind, and used to take him to church regularly, married again. Stepmother married again after his father's death, and she and her second husband both became drunkards. They used W. very harshly, and ultimately deserted him. For about a month he slept under butchers' blocks; was taken into the employment of a Merry Andrew, but was dismissed because he could not bend his back; fell into the hands of a band of strolling Gipsies, with whom he wandered about for nearly three months; found his way into Field Lane Refuge, and earned his living by holding horses, etc."

"T. W., aged 11. Father deserted him when he was a baby. Mother an abandoned woman, living in the streets."

"W. G., aged 13. Mother dead, and father a drunkard. In consequence of ill treatment, he left his father and earned his living in the streets; sleeping where he could find shelter. Slept for about six weeks in some wagons in Shoreditch. About two years ago he was found guilty of stealing some horsehair, and imprisoned."

"J. W., aged 12 years. Father dead, and mother married again. Stepfather a drunkard, and used the boy so harshly that he twice ran away from home, and slept at Field Lane for several weeks."

These extracts will sufficiently show that the class of boys who are received into the Refuge are exposed to influences of such a character, that they cannot fail to become criminal unless rescued from them; and the intention of the institution is to afford an opportunity of rising above their degraded condition, to such as really have a desire to do so. In order to test the sincerity of applicants, and prevent depraved and corrupted boys from becoming inmates, those who apply are subjected to a probation. They are sent at first to a Dormitory in Colchester Street, established by the Rev. W. W. Champneys, Rector of Whitechapel, where they have to sleep on the boards. They come to the "Boys' Refuge" during the day, and while on probation are employed in scrubbing, chopping wood, or other household work. They are allowed breakfast and supper; but if they work steadily, they have dinner also, and are made to understand that the period of their probation depends entirely on their own conduct. This simple method is found to answer the purpose. The boys who are willing to do well, get through their probation with ease; while the lazy vagrant or criminal commonly walk off in the course of a few days, of their own accord. So large a proportion as one-fourth of the entire number of applicants have already withdrawn themselves and returned to the streets. And here a question presents itself: Is it right that boys who have had the opportunity of doing well should be allowed thus to ruin themselves and become pests to society? Their doing so is very frequently the result of mere waywardness and impatience of control; and surely the law ought to interfere, and compel them for their own good and the good of the country to remain steady.

As soon as a boy is admitted, he is put to a trade; the stouter boys being set to carpentering, while the lesser ones are made tailors or shoemakers. The industrial department has been placed upon a footing of considerable efficiency; none but first-class tradesmen being employed, and only a small number of boys are placed under one man; and although the institution is but of yesterday, already the advantages of the system are beginning to develop themselves. Thanks to the zealous endeavours of the excellent tradesmen who have been appointed, the boys are making such rapid proficiency in their several trades, that at no distant date every one of these branches seems likely to become self-supporting, or even remunerative. A part of every day is also devoted to the secular education of the boys; but while due care is taken to impart to them such an amount of knowledge as may fit them for taking their places as useful members of society, the greatest attention is paid to their moral training.

It would be indeed a grievous mistake to cultivate the hand and the head, and neglect the heart. Now the true key to the human heart is kindness; but as this can be exercised by women better than by men, female influence has been brought to bear upon the inmates. While it is the special duty of the Governor to look after the moral well-being of the boys, a Matron has been appointed to assist him, and to superintend the household affairs of the institution. The results have been of a very gratifying character. The authority and influence of both have thus been blended together; and through their united efforts, the rugged nature and rough habits of the boys are gradually being moulded and softened, so that comparatively little difficulty has been experienced in managing them.

But all this agency would be exerted in vain, and the boys, although reduced to outward obedience, might remain callous and indifferent to everything that is good, without Divine aid. If there is one truth more obvious than another, it is, that the only way of permanently elevating our degraded population, is through the instrumentality of the Word of God. The disease under which they are labouring is a moral disease, their other evils being simply the effects. The remedy is the Bible, applied to the heart by the power of the Holy Spirit. The boys, therefore, have been placed under the ministry of the Rev. Hugh Allen, of St. Jude's, Whitechapel, who kindly visits the institution regularly, to give them more personal instruction; and constant endeavours are made to impress their minds with a belief in the reality of Divine things.

Such is a brief outline of the character and operations of the "Boys' Refuge." The institution commenced on the 8th of last November, with two boys, and there are now upwards of thirty. That number has been removed from wretchedness and degradation, and placed within the influence of Christian kindness and comparative comfort.

The following details will show the receipts and expenditure of the institution to the 1st of November, 1853:—

	£.	s.	d.
To Donations received to this date	4,095	7	2
„ Subscriptions ditto	21	7	0
„ Interest „	45	6	6
	£4,162	0	8

	£.	s.	d.
By Purchase of site	1,050	0	0
„ Law charges	7	15	6
„ Cost of erection	2,316	15	6
„ Furniture, clothing, school materials, etc.	714	3	9
„ Balance £223 5 11			
Bills unpaid 150 0 0			
	73	5	11
	£4,162	0	8

RAGGED SCHOOL BLOSSOMS AND FRUIT.

It has been said by an eminent writer, "that the noblest influence on earth is that on character." If the tendency of an immortal spirit towards evil can be turned towards good—if those advanced in the knowledge and practice of evil, and who are void of any sound principle of action, and know nothing of obedience to the laws of God, can by any means be led to live "soberly, righteously, and godly, in this present evil world"—a noble work is achieved. The renovation of a child—the transformation of character in an individual, is of greater worth than the most scientific discovery made by the philosopher, or a thousand battles won on the blood-stained field. The power of nature, and the skill of the horticulturist, in the wondrous display of beautiful flowers and blossoms, though glorious in themselves, are not equal to the exhibitions of the power of Divine grace, through the humble instrumentality of man, having quickened a soul from nature's wintry death, to the enjoyment of the life and blessedness of the Gospel.

Such exhibitions are not lacking in the Ragged School vineyard. Instance upon instance abounding, demand gratitude for the past, and afford encouragement for the future. A selection of a few samples are now presented to the reader:—

It was on one cold wintry morning, a year or two since, that, amidst the bustle of Billingsgate market, was to be seen an ill-clad, half-starved, shivering lad, with his eyes anxiously fixed on every purchaser, hoping to be fortunate enough to be permitted to carry the new bought goods, and thereby earn a casual penny. He was a very poor, but honest youth. His father had died when he was much younger. His monster of a mother had subsequently forsaken him. Thus was he left without an earthly protector, and cast upon the wide world, without money, friends, or food. He felt hunger to be a sharp thorn. His slender frame, greatly impaired by the hardships he had to endure, soon proved unequal to the task he had imposed on himself; sickness and disease, by which his body became covered with wounds, laid him prostrate. He resolved to seek relief at the hands of a parish officer; and while moving thither, with feeble and tottering steps, a Christian lady happened to observe him. She had compassion on him, took him into her house, fed him, and spoke kindly to him about his body and soul too. This lady's son was the Superintendent of a Ragged School, and thus the needy and suffering boy was introduced to it. The class in which he was placed was composed of boys exceedingly poor, but his abject condition moved them with pity towards him; and he having nothing to prevent his coarse, tattered, outward clothing from fretting the wounds about his poor body, they manifested their pity in contributions of pence and halfpence, and having raised the sum of tenpence, bought and presented him with a shirt. The kind benefactress preferring to act upon the better plan of employing him daily, and paying him as often for his little services, instead of giving him sufficient to meet his daily wants, and allowing him to eat the bread of idleness, engaged him to clean boots and shoes, etc., in her own dwelling. By regular feeding, stripping off his rags, and cladding him in tidy apparel, his health was soon restored, and such a marked change took place, that no one could possibly have imagined him to have been the lad as above described. He continued to attend the School, and became recommended to a better situation, where he has progressed and still remains. His uniform good conduct has gained him many friends. And such are the benefits he has received from the school and its friends, that he has expressed his desire to be permitted to be useful to others. The teachers entertaining hope that in him are the manifestations of genuine piety, have admitted him among their number, and as often as his employment permits, he is to be seen faithfully and zealously performing the duties he feels it to be an honour and a privilege to discharge.

A poor boy, the son of a drunken mechanic, was very reluctantly admitted into one of our Ragged Schools, and simply because his father was in the receipt of some five-and-thirty shillings a week, the teachers felt that the parent ought to pay, and in this they judged rightly. But the poor boy was being neglected, and exposed to all the evils of a street education. They, therefore, took him in; and well they did so. The boy was quick in intellect, and tender of heart. The instructions imparted at the school were repeated by the boy at home, and in this way the ear of the father was reached, and, by the Divine blessing, his heart was affected. The father was induced to reflect. His conscience spoke loudly of the wrongs he, by his intemperate habits, was inflicting on himself and family. He resolved to give up drinking, and became a sober man. And having acknowledged the benefits conferred on his child and himself, respectfully declined to send the boy to the Ragged School any longer, as his wages would allow him to pay for the education of his son, and he accordingly sent him to a neighbouring school, and cheerfully paid the shilling a week.

A poor man, a dustman by profession, was induced, some two or three years ago, to attend the Adult Bible Class at a Ragged School in the west of London. He was then as ignorant as most of his class; but he has for months past been a bright example to his neighbours, and avails himself of all the benefits offered at the "School House." He regularly attends a place of worship, and those who know him are happy to welcome him amongst them as one of the Lord's people.

A poor woman, the mother of a large family, had for some time attended the Mothers' Meetings of the same school. She became afflicted, and, when visited, it was delightful to hear her expressions of gratitude to God for the instructions she had received there; and said, on her return, after an absence of above fifteen weeks, how much she wished to express before all present, her thankfulness to God for ever having been led to the Ragged School, and to entreat all present to continue coming regularly, so that they, like her, might be helped in the things that make for her everlasting peace. This poor woman has eight children attending the school.

(*To be continued.*)

SPITALFIELDS AND ITS RAGGED SCHOOLS.

THE busy scenes that are ever and anon occurring in the streets of the vast metropolis of London, and the aspect of public buildings, or the dwellings of the wealthy and the poor, afford an endless variety of subjects for the study of the painter, the poet, the statesman, and the topographer. And these, with pencil in hand, eagerly seek a commanding position, from which the subject they are anxious to portray or discuss, may be compassed in a glance.

Our subject is *Spitalfields*—a densely populated district in the east of London, a bird's-eye view of which may be taken by a short transit on the Eastern Counties Railway. But a few minutes need to be occupied in the trip, while from the elevated road on a level with the roofs, is to be seen a dense mass of buildings of singular construction. In the upper stories, a succession of lattice-work windows, divided only by the party-walls of each house, very unlike the ordinary dwelling-house; and the frame-work of looms within, to which is attached silk work of various colours, announce to the traveller, that he has just passed through the district universally spoken of as the dwelling-place of the Spitalfields' weavers—but which a century ago was a continuation of grassy sward.

Its rise, progress, and decay, are topics of no ordinary interest. Spitalfields, including large portions of Bethnal Green, Whitechapel, Mile End New Town, and Shoreditch, was the spot on which, in the year 1685, the French Protestant Refugees colonized, having been expatriated from France in consequence of the Edict of Nantes, made by Henry IV., in 1598, in their favour, being revoked by Louis XIV. This incident resulted in the introduction of the manufacture of rich silks and stuffs into England, and was attended with great advantage to the nation; and, locally considered, they were a blessing to the inhabitants in the immediate vicinity, being bright examples of piety, intelligence, thrift, honesty, industry, and sobriety.

The impulse thus given to the manufacture of silks in England was considerable, as may be gathered from a statement made in a petition presented to the House of Commons by the Weavers' Company, in the year 1713, in which it is declared, that "owing to the encouragement afforded by the Crown, and by divers Acts of Parliament, the silk manufacture at that time was twenty times greater in amount than in the year 1664." They flourished in trade, and increased greatly in the number of their artizans in the reigns of Queen Anne, and George I. and II. And they became so numerous, that in the year 1773, an Act was passed prohibiting any silk weaver having more than two apprentices at one time. The piety and respectability of the neighbourhood now began rapidly to decline, and as if to accelerate its degeneracy, about thirty years ago, it became the practice of parochial authorities to farm out and apprentice workhouse children to such as would take them, by which some thousands were added to their numbers. These poor little creatures were set to work, having allotted to them a daily task, which required a long round of hours, close application to fulfil, to the exclusion of opportunities for education. Thus these poor, destitute, deserted ones, many of whom never knew anything of their parentage, grew up with the ill-trained offsprings of their petty masters and mistresses, under the disadvantages of neglected education, and the evil tendencies of bad example, and both have now become the men and women of the present age, and the parents of the future race, well fitted to propagate the evils of irreligion and ignorance. It is thus that vice, like a noxious weed, has so widely spread, inflicting its baneful consequences amongst the inhabitants, to the destruction of morals and religion, though not to extinction, yet in such vast odds that the pious and well conducted are lost in the multitude.

Sundry efforts, though of a comparatively small character, have been made here and there, with a view to the cultivation of some green spots in this morally waste wilderness—such as schools for the untaught, and free places of worship for the poor, with a retinue of benevolent institutions in the rear. These, by the blessing of God, have been means of great good, but comparatively to a few. The masses remain untouched—youths and adults are to be numbered by hundreds who can neither read nor write. The Sabbath is fearfully desecrated. The market scenes in Brick Lane and Church Street, from early in the morning until midday, are scarcely to be equalled in any part of London—gardening, dog and bird-fancying, pigeon-flying—and on fine summer evenings the elder folks are at their doors and windows, smoking, drinking, and gossiping; while the children and youths of both sexes swarm the streets, playing their various games, such as the shuttlecock, skipping-rope, or rambling in the adjacent fields and tea-gardens, to play at trap-bat-and-ball, or engage in the race.

Poverty, the consequent result of departure from Christian principles and practice, has most signally characterised this locality. Lack of domestic comfort and privation is the rule; independency, competency, and comfort, are the exceptions. The extremely low price paid for labour, its occasional scarcity, and the general absence of economy, contribute greatly to the extensive suffering that prevails.

It is a gratifying fact to know that, in addition to an increased agency for bettering the condition of this necessitous neighbourhood, which has been established of late

ears, there are in active operation ten Ragged Schools,* which are conferring their benefits on about 1,500 children daily: 880 on the week evening, and 2,000 on Sabbath days. The following is a brief sketch of the commencement, operations, and results, of one of these, namely:—

NEW NICHOL STREET RAGGED SCHOOL.

It was in the year 1842, that the London City Mission, having explored the whole of the necessitous parts of Spitalfields and Bethnal Green, and obtained funds, sent a band of devoted Missionaries to labour among the needy poor. The one appointed to this district opened a meeting-room, and was successful in collecting some few adults on the Sabbath evening, to whom he was wont to impart instruction; but the tumult from without, arising partly from opposition put forth, and partly from the noise of those engaged in their pastimes and sports, was such as greatly to disturb those within. He therefore resolved on endeavouring to open a Ragged School, and having made known his purpose to a few poor, but well-disposed working men in the neighbourhood, they cheerfully volunteered to assist him. A room belonging to a poor shoemaker was engaged, at a small rental, and, on the 15th April, 1849, the Missionary with his little band was to be seen sallying forth in quest of scholars. They accosted groups of gamblers, and those idling about, and returned in triumph, having succeeded in persuading about 30 to attend. Thus encouraged, they repeated the experiment on the succeeding Sabbath, and the number was increased to 50. The room became too small, and another, close by, was taken, in which, with one enlargement, the school was conducted for a period of three years. The attempt to benefit the children of such debased parents was regarded by many as literally hopeless and useless. But, notwithstanding, the numbers increased, and the teachers persevered in spite of the difficulties they had continually to encounter, arising from frequent insult and opposition offered by many of the neighbours. The extremely filthy condition of most of the children admitted, together with their numbers being considerably more than the premises could conveniently accommodate, greatly tried the health of all who laboured in the cause, and actually resulted in the death of one of the female teachers—the daughter of the Missionary. It became at length needful to take the premises of three houses adjacent, and convert them into one room, and erect on the ground adjacent an additional room for infants, which was done at a cost of about £300. And here the City Missionary and his devoted local Superintendent, aided by the little band already referred to, and young friends from Islington, are incessant in their labours, and making astonishing progress with the young, and also the parents of the scholars.

It is said that the premises now occupied were once the dwelling-place of Judge Wilmot, whose mansion still stands in the square, and opposite the long street in the Bethnal Green Road, which was built by him, and still bears his name. The expensive character of the mantelpiece, situated in what is said to have been the parlour of the judge, adds credit to the tradition. But an incident more interesting, though somewhat painful, is worthy of note. The Missionary, while prosecuting his duties of domiciliary visitation, found here a gang of petty thieves, who were accustomed to meet in this very room, to prepare their stolen fowls for sale; and in the same room, on one Sabbath evening in the month of February, 1845, he held a religious service, occasioned by the death of one of their number, who in the morning of the previous Sabbath undertook to walk for a wager from Shoreditch Church to Cambridge Heath Gate. He completed his engagement, and returned, having a minute or two to spare, apparently well, and exulting in his exploit; but at two o'clock he took ill, and at five o'clock the same afternoon he died. Thus the dwelling-place of the once famous administrator of justice, and subsequently of the lawless, is now set apart for the education of the ignorant; and we trust that the good resulting will exceed the evil practised here in days gone by.

In connexion with this institution, there are a Day School, with an average attendance of 119 boys and girls, and 112 infants; a Week Evening School, with an attendance of 100 boys, and 77 girls; a Sabbath School, with an attendance averaging in the morning, 202; afternoon, 351; and evening, 304. Three paid, and thirty

* New Nichol Street, Anchor Street, Hope Street, Wilke's Street, Spicer Street, Dolphin Court, Thrawl Street, Albert Street, North Street, Twig Folly.

voluntary teachers, two-thirds of whom have been brought to a knowledge of the truth, and added to the number of the Lord's people, by the instrumentality of the City Missionary and the Ragged School. Twenty-three of these teach twice, and nine three times on the Lord's day. The annual expenditure of this institution is about £110.

There is also a free place of worship, with an average of 120 attending on Sabbath evenings; and a City Mission Meeting, at which about 80 attend. Also a Bible Class, consisting of about 50 young men and women. A Penny Bank, only opened last Christmas, numbering 200 members, and having contributed about £12.

The benefits conferred by this institution have been considerable. The outward appearance of the streets has become greatly improved. The opposition, as at first shown towards the school, is exchanged for kindly feeling. The landlord of the public-house nearly opposite has recently affirmed, that the school is against his business. The children, who a short time back were very filthy, are now tidy and clean. A few days back a gentleman visited the Day School: "Oh!" said he, "do you call this a Ragged School? the children are too tidy and too clean, they ought to pay." The teacher replied, "Every one of those tidy pinafores you see, sir, were made by the ladies for the children, and as to their faces and hands, if they come dirty, we can easily wash them." Scarcely had that gentleman left, when a little girl, one of the tidy ones referred to, came to the teacher, and crying said, "Oh! teacher, I am so hungry; I have had nothing to eat all day; mother hadn't got nothing to give me."

The infidelity professed by many of the fathers has been affected by the instructions imparted to the children, who, impressed by the lessons taught, have naturally asked their sires whether they have been born again? Whether they love Jesus? And whether when they die they will go to heaven? Some have complained, that the teachers by this means make the children the tormentors of their parents.

One youth, when admitted into the school, was a bold blasphemer; when he had been in the school about twelve months, he said to the Superintendent on one occasion, "Sir, when I entered your school I kept bad company, and was an habitual swearer; but by the instructions I have received, I have been led to feel I have a wicked heart, but I pray to God to change it, and that he will make my father a good man. This once blaspheming boy is now a respectable, pious young man, and an occasional teacher.

A little boy, a scholar in the Day School, only seven years of age, happening to fall from a first-floor window, was, on account of the serious injuries received, taken to the hospital; the nurse concluded that he must be the child of pious parents, for he would not take his food until he had asked a blessing. Upon being questioned, he stated that he had been taught to do so at his Ragged School.

The opposition shown at home by some of the parents is truly affecting. A little girl, only three years of age, but a few weeks since was found by her infidel father reading the Scriptures; for this, an offence to him, he beat her most unmercifully; but when she can, she perseveres in making her way to the school.

Several instances, however, have occurred in which infidel fathers have come to the school, and with tears thanked the Superintendent for the care taken of their children; acknowledging that they are at a loss to understand the principle of love which prompts the teachers to such acts of benevolence and self-denial to benefit them; and that it is evident to them, that there must be something in Christianity to which they are entire strangers.

When the school was commenced, a tinker's boy, whose Sabbath mornings were generally occupied in carrying home mended pots and pans, joined others in the evening to annoy by making a noise outside; he, however, at length was induced to enter, and take his seat with the rest; and He who changed the heart of the Bedford tinker, was pleased to bring this depraved, blaspheming youth to a knowledge of the truth, and he is now a member of a Christian church, and a teacher in the Sabbath school.

Another, when admitted three years back, knew not his letters; he is now nineteen years of age, and can read the Bible, and it may be said of him, that he is not ashamed of Jesus. He, too, has sought and obtained admission to the Lord's table, and is an active and useful teacher in the school.

A sister of the above, somewhat older, who was also taught to read in this school, is now a teacher, and a member of the church of God. These two have been instru-

mental in leading their parents to the house of God: their intemperate habits have been broken off; with them old things have passed away, and all things have become new. They, too, with their son and daughter, unite in commemorating the Saviour's dying love.

These are but a selection of a few of many instances of known individual benefit resulting from the effort, which, like a little leaven, has been working, bringing under its influence old and young, and exerting its Christianising tendency. And when it is considered that this is but one of several similar institutions, there is much reason to praise God and take courage, adding effort to effort, and benevolence to benevolence, in the exercise of faith and prayer, that the leaven of the Gospel may by these, and auxiliary means, prevail, until the great masses shall be brought under its happy influences, and Spitalfields be again restored to its pristine state of piety and peace.

REFORMATORIES FOR JUVENILE CRIMINALS.

On Wednesday Evening, April 12th, an adjourned general meeting of the Society for Promoting the Amendment of the Law took place, at the rooms of the institution, Waterloo Place, under the presidency of Lord Brougham.

The special business of the evening was to consider the Report* of a Committee on Juvenile Delinquency and Reformatory Institutions, which was presented at the previous meeting, and which concluded with a recommendation that the following Resolutions should be adopted by the Society:—

"1. That the powers of summary conviction given by the 10 and 11 Vic. c. 82, ought immediately to be extended to all offences where the child is under fourteen years of age.

"2. That in all such cases the justices should, upon conviction, have a discretionary power, either to commit the child to a Reformatory School, for any period not exceeding such child's minority, or to inflict the punishment now provided by law.

"3. That the sole object of such school should be the reformation and training of the child, so as to render him, on his discharge, a self-supporting and conscientious member of society.

"4. That by such commitment the managers of the school should be placed *in loco parentis*, and have all the powers of a parent over the child.

"5. That the managers should have power, when the child leaves the reformatory, to apprentice him.

"6. That the parents should be liable to contribute to the cost of the child's maintenance in the reformatory; and that when the child is illegitimate, the putative father, or, if the father cannot be discovered, the mother, should be so liable.

"7. That the parish in which the child's fixed place of abode may be, (if any,) at the time of committing the offence, should be liable to contribute to the cost of such maintenance.

"8. That existing Reformatory Schools should, when found to be fitted for the purpose, be licensed by the Crown for the reception of a certain number of juvenile offenders; the managers of such schools, after such licence had been given, receiving the expenses of maintenance of each child committed to their care; and that Government should have power to aid such schools, and other similar ones, established by voluntary contributions, and, if it shall see fit, to establish other Reformatory Schools to be under its own direct management.

"9. That counties and boroughs should have power to rate themselves in like manner as boroughs may now do under the provisions of the 8 and 9 Vic. c. 43, 'An Act for encouraging the establishment of museums in large towns'—and that sums so raised should be considered as voluntary contributions.

"10. That the constitution of the board of management of Reformatory Schools should vary according as they may have been established by the voluntary contributions of individual subscribers, or by a rate raised by any county or borough, or by these means conjointly; in the first case, the board to be elected by the subscribers;

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* We hope to be able to refer to this Report in an early number.—Ed.

in the second, to consist of persons elected in like manner as managing committees are under the statute referred to; and, in the third, a joint board to be elected. All these schools to be subject to Government inspection, and to be annually reported upon."

Mr. Power, in moving the adoption of the above Resolutions, said, that the real question for the Society to decide was, whether it was better to wait until a child had been sent to prison again and again, until at length he was sentenced to a course of penal servitude,—to be followed probably by another career of crime,—or to take the child the moment he came within the grasp of the law, remove him to a reformatory, and endeavour to train him into an honest member of society. The number of criminals in this country, instead of decreasing, was at present increasing; at sessions after sessions, assize after assize, the same kind of persons were brought up for trial, and it now became them to see if they could not meet the evil at the right point, namely, in childhood. He should therefore propose the adoption of the Resolutions.

Mr. F. Hill seconded the motion. He could not agree with the preceding speaker that crime was on the increase. His experience as an inspector of prisons had led him to a contrary conclusion; and if the number of commitments was greater now than it was a few years back, the increase was to be accounted for by the improvements in the police system, and by the circumstances that offences—such, for example, as cruelty to animals—were now prosecuted, which formerly were entirely passed over.

Mr. Ayrton thought that, with regard to the age up to which the system was to operate, it was impossible to provide that parents should support their children in reformatories up to the age of 18 or 19. They generally ceased to support them at about sixteen; and the sixth Resolution would, in that respect, require modification.

Mr. M. D. Hill conceived that in reformatories everything should be based on moral restraint. The inmates should have full power to walk away; though, of course, they would be liable to subsequent imprisonment if they deserted. At the reformatory establishment at Stretton-on-Dunsmore, in Warwickshire, which was founded in 1817, and which he regretted to say was closed in the previous month for want of funds, the best effects were always produced by kind and judicious treatment; and, without meaning to say anything invidious, he must observe that the system pursued at Parkhurst, with its walls and sentinels, appeared to him to have but little tendency towards reform. So well had the reformatory system operated, that among five hundred boys who were subjected to it during the past year, there was no occasion, he believed, to send one back to prison for gross misconduct. He strongly approved of voluntary management. The system required managers who had a natural bent for such occupations, and who, like Demetz, the great criminal reformer of France, would be ready to exclaim, "My desire is to live with these children—my desire is to die with them—my desire is to rise again with them."

A discussion ensued, in which Mr. Pitt Taylor, Mr. Waddilove, Mr. Sergeant Manning, and other gentlemen, took part, as to the precise wording of the Resolution, so as to meet the views of the Meeting. It resulted in the unanimous adoption, on the motion of Mr. M. D. Hill, seconded by Mr. Ayrton, of the following Resolution as the basis of the whole scheme:—

"That in all cases of a criminal nature in which the offender is under sixteen years of age, the court or judge before whom the case shall be tried may, upon conviction, either commit the offender to a Reformatory School for any period not exceeding such child's minority, or inflict the punishment now provided by law."

The remaining Resolutions, with the exception of the first two (for which the one adopted was substituted), were referred back to the Committee for revision.

Poetry.

GEMS FROM THE "ANNIE JANE."

No. I.—"The Boys that Read the Book."

"Good out of evil" 't is the aim of Christian men to bring;
"Good out of evil" is a theme for Christian bards to sing;
And one amidst the humblest now essays, in simple strain,
Pearls from the lost ship to produce—gems from the "Annie Jane."

The "Annie Jane" was hurrying on, for she would not heed the helm;
And the raging billows, roaring round, were threat'ning to o'erwhelm;
Yet, while the seamen watch'd her course, with dark, despairing look,
Two children from a Ragged School were reading God's own Book;

And spite of many a howling blast, and many a yawning grave,
They read of Him, the merciful, and the mighty One to save;
Whose sov'reign power, in days of old, perform'd His sov'reign will,
When He spake to the Sea of Galilee, and bade its storms be still.

But, as they read, a fearful shout, and then a sudden shock—
The "Annie Jane" had ceased to sail—she was dash'd upon a rock.
And many sank; but when they came to number up the band,
'Twas found the boys that read the Book had safe escaped to land!

And one, with spirit undismay'd, back to his school return'd,
With graphic pen has written down the lessons he has learn'd;
And, reckless of the past, is gone, with fearless thoughts, and free,
To tempt again the treacherous main, and distant countries see.

God speed thy course, thou gallant boy, depending on the truth
Which thou hast treasured in thy heart, in the days of early youth;
Then, shouldst thou die in quiet bed, or 'midst the wild waves driven,
Where'er thy body is entomb'd, thy soul shall rest in Heaven.

And ye who read the touching tale that gallant boy has told,
Do what ye can to help the cause which made his heart so bold;
And give the compass and the chart which guide him on his way,
To the wretched and the desolate, who else would go astray.

Ye who are humble on the earth, and ye who proudly live,
For the Bible and the Ragged School your substance freely give;
And who can tell but ye may meet on Canaan's peaceful shore,
With the Ragged Boys that read the Book, and many thousands more!

Temple, 1*st May*, 1854. J. P.

Notices of Meetings, etc.

UNION MEWS.

The Tenth Annual Meeting of this school was lately held at the Blagrave Rooms, Mortimer Street, Cavendish Square, Admiral Vernon Harcourt in the chair.

The meeting, which was numerously attended, was addressed by Rev. J. E. Ashby, Joseph Payne, Esq., Mr. W. Ferry, George Poland, Esq., and Rev. R. Redpath.

The Report, which was read by the Secretary, gave a summary of the rise and progress of the Institution, from which it appeared that, in the first instance, a Sabbath Evening School only was opened; but, subsequently, have been added to the operations, Week Evening Schools, for boys and girls; two Industrial Classes; an Infant Day School; an Emigration Fund; a Clothing Fund; a Library, and Savings' Bank; all of which had been found effective in conferring their collateral benefits and advantages on the poor children of the neighbourhood. Many cases of individual good, resulting from the training afforded by the institution, were detailed, and statements made as to general improvement of the scholars.

The funds, too, were reported to be in a prosperous condition. The balance, of £43. 7*s*. 11*d*., due to the Treasurer at last meeting,

had been cleared off, and the current expenditure met also. The receipts for the year had amounted to £272. 3s. 7½d., being the result of increased contributions; a Sermon, by the Rev. W. Brock; and special grants from the Ragged School Union.

JOHN STREET, MINT.

THE Thirteenth Annual Meeting of this School was held at the school-room, John Street, Great Suffolk Street, Borough, on Friday evening, March 24th, 1854. About 100 friends, and from 60 to 70 present and former scholars, partook of tea; after which a Public Meeting was held, the Rev. James Sherman presiding, supported by the Revs. Messrs. Spurgeon and Pizer, Joseph Payne, Esq., and other friends.

The Meeting having been opened with prayer, the children repeated various portions of Scripture, and very sweetly sang some appropriate hymns; after which they were suitably addressed by the Chairman, and rewards distributed to them.

Joseph Payne, Esq., then addressed them, and treated them to a new edition of "Cheer Boys, Cheer," to which they responded most enthusiastically; and at the close of his address, the learned gentleman dismissed the scholars, each with a large slice of good plum-cake.

The Chairman then called upon the Secretary to read the Annual Report of the School, which was read accordingly, and appeared to afford much satisfaction.

The Chairman next addressed the teachers and visitors, expressing his sympathy with those employed in the Ragged School work; his surprise at hearing this was the thirteenth annual meeting; his pleasure at hearing the children repeat their portions of Scripture, and at hearing such delightful harmony in their singing. Was much gratified with the Report, especially with respect to former scholars, about fifty of whom were occupying respectable situations, and also with respect to the Southwark Penny Bank; and concluded with an earnest appeal for an increase of teachers, and an interest in the prayers of all present.

FOSTER STREET, BISHOPSGATE STREET.

THE Annual Meeting of the above School was held at the London Tavern on the evening of Friday, the 31st of March. The chair was taken by Wm. James Maxwell, Esq. A letter was read from the Right Hon. Sir John Pakington, Bart., M.P., expressing his regret that, owing to the important nature of the business in the House of Commons that evening, he was obliged to abandon his intention of being present at the meeting.

Mr. Alderman and Sheriff Wire moved the adoption of the Report, which was seconded by Henry Bateman, Esq.

The Report stated that the schools were never in a state of greater efficiency than at the present time, and that upwards of 200 children were receiving daily instruction. The attendance at the Sunday School was about 200, which continued to be under the able superintendence of John Green, Esq., and a band of 25 voluntary teachers. Of the 144 prizes distributed by the Ragged School Union to scholars who had remained one year in a situation with satisfaction to their employers, 14 were awarded to scholars who had been instructed in these schools.

The funds were in a prosperous state. The grant of £242 from the bequest of Miss Hardwick, had liquidated the balance owing to the Sub-Treasurer of the Institution, and there was now a balance in hand of £30. Still the reliable income was below the current expenditure.

The Report being disposed of, the 14 prize children came on to the platform, and received from the hands of the Chairman the prizes, which consisted of bundles of wearing apparel, of the value of 10s. each. Much interest and sympathy was manifested in the meeting by the orderly and happy appearance of the children, who withdrew after the Chairman had addressed to them a few appropriate remarks.

Joseph Payne, Esq., moved the second Resolution, and prefaced his speech with a rhyming finish to the Chairman's address to the children. The Resolution, which acknowledged with gratitude the blessings of God on the operations of the schools, was seconded by Wm. Locke, Esq., the Hon. Secretary of the Ragged School Union. Mr. Locke mentioned some interesting cases of the success which had attended Ragged School scholars, who had emigrated, and of their kind care of parents and relations left behind, and gratitude to their teachers.

T. Abraham, Esq., having moved, and Metcalf Hopgood, Esq., seconded, and John Green, Esq., supported, the third Resolution, a strong appeal was made to the subscribers and friends of the schools, which was warmly responded to by the meeting, to support the generous offer of the Ladies' Committee by prompt and increased subscriptions. After a vote of thanks had been passed to the Chairman, the meeting, which had been largely and respectably attended, separated.

NELSON STREET, CAMBERWELL.

A PUBLIC Meeting of the friends and supporters of the Nelson Street Ragged Schools, Wyndham Road, Camberwell, was held on April 12th, at Camberwell Hall, Grove Lane, his Grace the Duke of Argyll in the Chair.

The noble Chairman, in opening the proceedings, alluded to the progress of Ragged Schools in England and Scotland, and observed that, in the latter country, it was the practice of ladies and gentlemen to take especial interest in one or more children while in school, and endeavour to forward them in after life. His Grace, in conclusion, recommended the promoters of the Nelson Street Schools (particularly the ladies) to adopt a similar plan. The noble Duke added, that he regretted being compelled to leave thus early, and retired amidst loud cheering. Mr. F. C. Hills, the Treasurer, then succeeded to the Chair.

Mr. Travers Buxton, Hon. Secretary, then read the Report, which was unanimously adopted, and after describing the locality of the schools, it stated that in the school established for children aged from two to eight, there had been admitted 149, now on the books 89, left 60, average attendance 70. The Girls' Evening School, held on Tuesdays, Thursdays, and Fridays, had an average attendance of 45 in the winter, and 20 in the summer, and 60 were now on the books. A Needlework Class had been established for girls with good effect. The Boys' Evening School, on Mondays, Wednesdays, and Fridays, had an average attendance of from 30 to 70. There had been most favourable reports of boys who had been sent abroad, and to situations at home. About 250 children attended the schools on Sunday evenings, when there was also an Adult School, chiefly attended by women. The Report concluded by stating that the whole had proceeded satisfactorily, but adding that, although the expenses were less than £180 per annum, yet the annual subscriptions did not exceed £110.

ABSTRACT OF THE NINTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

In the goodness of God, by whose kind providence it is that his people can do unto him any lively and acceptable service, the Committee have been spared through another year's labours, and brought in safety, happiness, and peace, to another joyful Anniversary of the Ragged School Union.

With an humbling sense of their own shortcomings—with many recollections of imperfect service, but with deep gratitude to the Giver of all good for his continuing to smile upon their efforts, the Committee desire now to submit to their Subscribers and Friends their Report for the year just closed.

When they look around and perceive how many institutions for doing good now claim the attention of the benevolent, and then consider how this Society has gained, and continues to advance, in public favour, the Committee cannot help to recognise in a peculiar manner the blessing of God resting upon their efforts; for not only does the Union continue to prosper—its funds and also its friends being on the increase—but so many offshoots continue to spring up from it, (thus showing the beautiful fertility of one good idea,) and the influence of its operations seems to extend in so many ways, and to open up so many new streams of active Christian benevolence, that they are equally astonished and delighted to observe, how through God's goodness so humble an instrumentality is made capable of producing so large an amount of real substantial blessing.

The Committee particularly refer to the auxiliary operations of the Society —things not originally contemplated by the early friends of the Union.

They may mention among these, Emigration for elder lads and young women; Industrial Classes for elder scholars; Refuges and Dormitories for the destitute and homeless; placing out the well-behaved in situations to gain an honest livelihood (of which the Shoe-black Society is one gratifying example;) Mothers' Meetings, for mending clothes, and for giving instruction in domestic economy and family duties; Juvenile Libraries and Penny Banks; Reading Rooms, and similar auxiliaries in helping forward the great work of spreading the Gospel leaven through the mass of iniquity that abounds in the midst of us. These, it will be seen, ere this Report concludes, are all doing a measure of good; and when to this is added the large amount of Christian philanthropy that is kept at work by means of the Local Committees, Teachers, and Superintendents, and the Public Meetings of the Local Schools; and also by the monthly issue of the large and small Magazines—it is difficult to realise the amount of sympathy and interest thus excited and kept alive towards the poor, the forlorn, and the outcast of this vast city.

Certain it is that such good can never be put in a tabular form, or embodied in any Report, however long, or however minute it may be. The Committee can only, in some measure, shadow it forth by giving a few particulars, under various heads, which they will now do as briefly as possible.

First—As to the Number of Schools, Teachers, and Children.

The number of Schools is now 116, a small increase on last year. Thirteen new Schools have been opened, but several of those on the list last year have been closed, for various reasons. One has been removed from the list in consequence of the children now being of the class that can pay a trifle for their schooling. The Camden Town Female Dormitory, being more an Institution for reforming adult females than a Ragged School, has also been erased from the list; and two or three others are closed, from the leases of the buildings having expired.

The Pye Street School of Industry having, from various causes, become a refuge and dormitory for destitute boys, rather than an Industrial School, (the day scholars having been drawn away by other Ragged Schools opened in the locality,) the premises having become thoroughly dilapidated, unhealthy, and unfit for such an Institution, large sums being constantly drawn from the funds of the Union for its support in consequence of its own income being so small, and the term of agreement for the premises having expired, the Committee resolved to close it at Christmas last. By degrees they reduced the number of inmates, and at that time transferred all those that remained to similar Institutions in other localities, except four, who were restored to their friends.

Six of the lads were received into a Refuge for the Homeless and Destitute, lately begun in Kentish Town—an establishment wholly supported by one benevolent lady, whose noble liberality and kindness to ragged children has more than once been acknowledged in former Reports, and the Committee are thus consoled for the closing of one Institution by the opening of another, which they trust will be equally useful and more permanent.

Five of them were sent to an Institution of a somewhat similar character, an account of which appears in the May number of this Magazine, called the "Home in the East;" four were received into St. Giles's Refuge, who have since gone to Canada, and six became Shoe-blacks.

The Committee have been more intent upon improving the organization and internal condition of the Schools already in existence than in opening new ones. This may account for the small increase in the number of Schools, as well as the small decrease in the number of children.

But many cases now occur of children's parents becoming able or willing to pay, and these children are removed to a higher school accordingly; and thus it is that by children being drafted off, by others being placed out in situations to gain an honest living, by emigration, by increased employment among the poor, and also by the care exercised in admitting only the right class as above referred to, the number of scholars, though rather more in Day and Infant Schools, will, on the whole, be found to be somewhat less than last year.

The numbers are as follow:—

In Day Schools	8,008
In Week Evening ditto	5,892
In Sabbath Schools	11,733
In Industrial Classes	2,040

The number of Paid Teachers is 221; of Voluntary Teachers, 1,787.

The last item is particularly gratifying to the Committee. That amid all the varied and alluring occupations of a great city like London, such a large number of persons can continue to devote themselves to the self-denying and laborious work of teaching the ragged and the destitute, the careless and the depraved, is a matter for which the Committee would especially thank God; though they cannot withhold their heartfelt thanks from the Teachers themselves, by whose zeal, energy, and discretion, it is that this Society mainly can continue to prosper.*

The subject of

EMIGRATION

calls next for some remarks. The accounts that continue to be received from the lads (the sweepings of London streets, as some call them) are almost without exception gratifying. They are mostly in situations in trade or farm

* The Committee must add here, that the number of Voluntary Teachers is not yet sufficient, and that many children are still kept *out* of school for want of Teachers *inside*.

work, and seldom receive less than £20 yearly, besides board and lodging. Many receive much more, and some are already trading on their own account.

The Emigration Fund having been nearly exhausted, the Committee in June last resolved to wait upon Sir J. Pakington, then the Secretary for the Colonies, and ask him for assistance to send out some of the oldest and best-behaved lads.

They thought that from the demand for labour in Australia, and the superabundance of idle lads here, some part of the large sums at his disposal (expressly for emigration purposes) might be granted to them as an encouragement in the good work of Ragged Schools. The success and good conduct of the former emigrants, as testified by Captain Stanley Carr at the last Annual Meeting, and by many other friends (reckoning their own testimony as nothing at all,) led the Committee confidently to anticipate a favourable reply; but they were doomed to disappointment.

After hearing the statements of the Deputation, the Colonial Secretary promised a reply in a few days, which he sent, and was to the effect that in the present state of the labour market in Australia, he could not apply the funds of the Colonial Government to Emigrants from Ragged Schools.

The Committee must fall back upon their friends and the public once more for Contributions to their Emigration Fund, whereby to carry on this important department of their work, the only one suited to a large class of the elder boys and girls in Ragged Schools.

From accounts since received, however, from Australia, they do not intend for the present to encourage their youthful emigrants to go to that colony; indeed, they have resolved, for a time at least, to discourage any of them going there.

They intend to advise all Local Schools to send boys to Canada, or some other British colony, where there is plenty of employment for young men and boys, and where the temptations to vice are not so great as in places contiguous to gold fields.

Industrial Classes.

Under a conviction that industrial training should form a part of the education of every ragged boy and girl, (and indeed of every child who in this life is to get his bread by his own labour,) your Committee have been very anxious to extend the number of these classes.

But the difficulty of teaching either boys or girls a handicraft, where the attendance is so irregular, children so rude, and teachers (who are competent to teach,) so expensive, offers almost insurmountable barriers to progress without very large funds at command.

Where the aim is to raise the child and to give him some idea of "*the dignity of honest labour*," teazing oakum, horse-hair picking, or such employment, is not likely to lead to much improvement, and it is difficult to discover anything that such a class can make which will find a ready sale, and yet not interfere with the labour-market, or injure the honest workman.

Employment for girls that would prove remunerative is particularly needed; but from a proposal lately made to them by a lady who has invented and patented a new method of making toys, and from other projects, they are not without hope that they may yet find an occupation for girls as well as boys, that would prove remunerative, and yet not in any way interfere with any of our own home manufactures.

The Shoe-black Society

continues to prosper. The average of boys employed for the year ending Lady Day, 1853, is thirty-seven; the amount earned by cleaning 182,537 pairs of boots and shoes, or, 3,510 weekly, £760 11*s.* 5*d.* Of this sum, £450

was paid directly to the boys for food, etc.; £160 towards expenses of depôt, Superintendent, etc.; and £150 to the boys' credit in the Savings-bank. The average earnings of each lad per week have been 7*s.* 11*d.*; of this, he has had 4*s.* 8*d.* to himself at once, 1*s.* 8*d.* reserved for general expenses, and 1*s.* 7*d.* placed to his account in the Savings-bank. The sum at the end of the year to the credit of the lads is £81. Eighteen have gone abroad, the greater number paying for a portion of their outfit out of their own savings: twenty-nine of the Schools have recommended boys to this Society.

The subject of

Dormitories, or Refuges for the Destitute,

Next demands attention. In all large communities, in spite of the various efforts made by the parish and other regularly-organized bodies to provide for the wants of the poor, many exceptional cases arise, which require special attention, and can only be relieved by special charity.

Notwithstanding all the provision made by existing Institutions for the prevention and alleviation of poverty and destitution, many cases are constantly occurring (amongst juveniles especially) of deep distress, arising from neglect or desertion of parents, or the vagrant, criminal habits of the children themselves.

Besides the two Refuges already named, that in Kentish Town, and that called the "Home in the East," (which latter is not on the list of this Union,) there are in connection with this Society, the following:—

Field Lane Refuge and Dormitory for 170 persons.
St. Giles' Refuge and Dormitory for 25 girls and 25 boys.
Neal's Yard Dormitory for 20 persons.
Grotto Passage Refuge for 20 boys.
Dolphin Court Refuge for 9 boys and 5 girls.
Dorchester Place Refuge for 30 girls.
Colchester Street for 3 boys.
Richmond Street for 12 boys.
Phillips' Gardens for 10 boys.
Britannia Court for 12 boys.
York Place, Strand for 10 Shoe-blacks.
Dacre Street for 13 girls.

Hill Street Refuge for 20 girls, where there are also a Laundry, and a Nursery for infants and children whose parents are compelled to leave home all day to go out washing, etc.

Children placed in Situations

is one important auxiliary to Ragged School work. The great object of the Union is thus to train children to provide for themselves; to lessen vice and pauperism, idleness and crime; to increase honest industry, self-dependence, and virtue.

The number of children who have emigrated, as already mentioned, is one result of this grand object. The number of children put into situations at home, to get an honest livelihood, is another. By a return received from 44 of the Schools, no less than 555 boys, and 466 girls, have been placed in situations during the past year.

Mothers' Meetings

are on the increase. Twenty-four Schools now have such associations in connection with them, attended by above 770 poor mothers, who come to be assisted in making and mending their clothes, hearing the Scriptures read, and receiving words of sympathy and advice by the Ladies who kindly carry out this good work.

Libraries.

The Committee are pleased to find that Libraries for the scholars are on the increase; 33 Schools now have such, some only 40 or 50 volumes, but some 300 to 400, and one even 800 volumes.

The Committee rejoice at this auxiliary to their efforts, and as the small Magazine, intended expressly for the young, keeps up a circulation of about 6,000 monthly, and many other little books and tracts are given to the children by their teachers from time to time, it is hoped some opposing influence is thus exercised to debasing periodicals.*

Penny Banks, or Clothing Funds,

are also on the increase. Into these, parents or children may deposit once a-week or so 1*d.*, ½*d.*, or even a ¼*d.*, which probably they would otherwise waste or spend in trifles or drink. This accumulating for six or twelve months is then increased by the liberality of friends, and expended in suitable clothing or materials for it; and by this means it is found that in twelve months sometimes a school is so changed and improved that it is not like the same place, nor the children like the same beings. In a return from 42 Schools, no less than £529 has been thus received and expended during the year.

City Mission Meetings and Ragged Churches,

or a separate service for the poor, are found most profitable and encouraging. Nearly 40 Schools now hold such services, attended by above 1,400 adults and children; and these, if increased, may go far to supply a want greatly desired by many, viz., Ragged Churches.

In addition to this it is found by inquiry, that 29 Schools have managed to take above 1,000 of the Ragged Class regularly to public worship—thus guiding their little feet into the "paths of pleasantness and peace."

During the year 1,920 Bibles have been sold to the children in the various schools at 6*d.* each, beside those given away by the teachers.

The Magazines,

large and small, continue to be circulated. The former contains many interesting particulars in regard to Ragged Schools, and if our friends would only read and circulate this work, the Committee would not fear as to the success of the Union. As it is only 2*d.* a number, and can be ordered of any bookseller in town or country, it is hoped that an effort will still be made to extend its circulation, and thus increase the interest of the public in the operations of this Society.

The small Magazine has already been alluded to. It is suited for children in the ordinary Sunday Schools as well as the Ragged School, and is only ½*d.* monthly.

The Finances of the Society

are this year improved by two legacies, that of James Grant, Esq., for £1,000, and the other, that of Mrs. Vaughan, for £100. This has enabled the Committee to give about £1,700 in special and other grants, chiefly to pay off debts, and also to increase the amount of ordinary grants, without diminishing the Deposit Fund.

By a return lately received from 70 of the Schools, the sums raised by them

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* Any donations of suitable books would be acceptable, and may be sent to the Office, Exeter Hall.

in the year amount in the aggregate to no less than £8,700, and reckoning in the same proportion the sums raised by the other Schools, a sum of £13,000 will be found to be the result. If we add to this the £4,000 received by this Society this year, it will give £17,000 raised in London alone for one year on behalf of Ragged Schools.

To contrast this with the small amount of money so raised in London when the Union first began its work, is very gratifying.

The Committee, however, still discourage large establishments or fine buildings for Ragged scholars. Simple brick and mortar structures, or old houses adapted, if well lighted and ventilated, and in the needful locality, are all that are needed; and they trust their friends in their prosperity will not forget their lowly origin and their lowly objects, "*to gather in the outcast and the lost.*"

The Counteracting Agencies

to the work of Ragged Schools demand some notice. So many of them seem to the Committee to be remediable, that it may be well to look at them somewhat carefully. The low lodging-houses, and crowded miserable dwellings of the poor, have all along stood in the way of any great progress in raising the masses from their low and debased condition.

The undermining influence or open opposition of the Romish priesthood, is also much felt in some localities; Cardinal Wiseman himself having condescended to preach in one locality against the Ragged School; but there are other opposing influences at work, such as low theatres or "penny gaffs," saloons for music or dancing, fairs, betting-offices, etc., some of which loudly call for magisterial interference, and are great sources of evil to the young.

The whole state of the masses in this great city, as regards their physical as well as moral condition, demands the attention of every lover of his country, as well as of every Christian.

The system hitherto pursued, the "*laissez faire*," or "let alone system," especially as regards outcasts and neglected youth of both sexes, is disgraceful to England and its rulers; and will bring a curse on this nation in the midst of all its wealth, if a remedy be not sought for and applied.

And here the Committee must express their unfeigned gratification and delight, that a proposal to open the New Crystal Palace (and no doubt other places of a similar character) has been suppressed by the activity and zeal of all sections of the Christian Church. Several Societies, having the spiritual interests of the poor at heart, moved in the matter, and so did your Committee. Petitions to both Houses of Parliament were signed by nearly all the Ragged School Teachers, Superintendents, and Committees in London, and which are ready for presentation should any further efforts be made to obtain legal sanction to open the Palace or its Grounds on the Lord's day.

The Birmingham Conference, noticed in last Report, has resulted in a Parliamentary Committee on "the present treatment of criminal and destitute juveniles," which has collected a vast amount of evidence on the subject; part of it is already published, and the rest shortly expected.

The Committee of the Union deputed one of their number and the Honorary Secretary to give evidence before that Committee; and their evidence will be found in the Blue Book already published, and part of it in the "Ragged School Union Magazine" for April.

When as a nation we have spent so many hundreds of thousands per annum in Jails and Penal Colonies to so little purpose, surely it is high time to follow the example of America and other lands, and try something more of a reformatory character. Already at our very doors Reformatory Institutions are

tried at the expense of private individuals, and found to be most encouraging. If such were extended and assisted by public funds, and juvenile delinquents sent to them instead of to prison; and if at the same time Free Industrial Schools were increased in number, and vagrant children made to attend them instead of being permitted to infest our streets, begging and thieving and doing all kinds of mischief, the necessity for Ragged Schools would be comparatively small.

But while others are deliberating, your Committee are acting, and they must again appeal to Christians of all denominations to lay aside all little prejudices and sectarian feelings, and to join heart and hand in carrying forward the great work of Ragged Schools.

The wicked one is ever on the alert, and Christians must be so too.

"Much is yet to be achieved,
Much of woe to be relieved."

Thousands of poor neglected children yet crowd our courts and alleys.

Thousands of youths are growing up in vice and crime; many young children are "fainting for hunger" in our streets, or in some dismal dwelling in the midst of a moral wilderness as spiritually dark as heathen lands. Let no one hereafter say, "Behold we knew it not." This Report, without going further, strips off from every one who hears or who reads it the plea of ignorance.

Ye who send winged thoughts of mercy to the heathen in distant lands, think of the moral wilderness at your very doors, where amidst the highest civilization, a condition and class of society exists as ignorant and as degraded as can be found among the most abject barbarians. Come and help us to teach our little heathens at home.

Ye who shed tears over the ignorance and sufferings of poor black slaves in the land of boasted freedom, and delight to honour her whose graphic pen has so touchingly depicted them, come and help us to emancipate those in our land who are still slaves to ignorance and vice.

Ye who grieve to see young children, and sometimes mere infants, dragged to prison and stamped as criminals almost before they can "discern good from evil," come and help us to bestow on them such sound moral training as may, by God's blessing, preserve them from a life of sin and misery.

Ye who out of love to the Lord's day oppose, and have petitioned against, such places as the Crystal Palace being opened to the people on the day of sacred rest, come and help us to gather in the Sabbath-breakers who wander through our fields and lanes, or burrow in dens of infamy on that holy day.

Ye who grudge the parish-rate, or think £400,000 a disgraceful sum for a people calling themselves Christians to spend upon Jails in one year, come and help us to reduce such heavy outlay on pauperism and vice, by training our destitute youth to habits of industry and virtue.

Ye who are parents, and who are anxious to protect your own dear children from the pollution that surrounds them now, and may engulf them into its vortex ere they grow old, come and help us to cleanse our beloved land from the foul stream of juvenile depravity that defaces and deforms it.

And may God give all grace to do the work humbly, perseveringly, and prayerfully for His glory and the good of our perishing fellow-creatures!

PROCEEDINGS AT THE NINTH ANNIVERSARY OF THE RAGGED SCHOOL UNION.

Held in Exeter Hall, on Monday Evening, May 9th, 1853.

THE EARL OF SHAFTESBURY IN THE CHAIR.

On this, as on the last occasion, the immense hall and gallery were densely crowded before the time for commencing. Many hundreds of persons afterwards came, but were unable to obtain an entrance. It is gratifying to observe, that the greatest order prevailed during the entire meeting.

The proceedings commenced with singing a Hymn, and the Rev. Cæsar Malan, D.D., offered up prayer.

The Noble Chairman, on rising, was greeted with hearty applause. He said: Having had so many opportunities of addressing you from the Chair on this subject, I have nothing new to say, and must go to our stores and draw out that which is old. I delight in seeing every year we have increasing audiences, or a manifestation of increasing interest. I do hope it will be accompanied by increasing contributions, (hear, hear,) because the cost still prevails, and without the instrumentality of money, we cannot carry into effect the blessings we propose. And when I look at this vast assembly, I am struck with the idea, that a very small contribution—one shilling even—from each one present, would go very far to educate, and put into a situation, or send out to Her Majesty's colonies, no less than 100 of these rambling and mendicant boys. (Cheers.) But how does the case stand? I am happy to say the number of schools has reached 116; the number of children in the Day Schools is 8,008; in the Evening Schools, 5,892; in the Sabbath Schools, 11,733; and we have in the Industrial Classes, which are the very foundation of our success, 2,040. (Applause.) The number of paid teachers is 221, and the number of voluntary teachers—and I delight to quote this fact, so greatly is it to the credit of those who give their time, zeal, and attention to this work—the number of voluntary teachers is 1,787; and when it is considered how many of these rob themselves of recreation and rest for the purpose of attending to the physical and spiritual wants of their poorer brethren, I know you will rejoice likewise in this cheering fact. (Applause.) Yet great as is the number, it is not at all equal to the exigency. We want more voluntary teachers to aid the labours of the paid teachers; the combination of the two will effect the purpose we desire; and therefore, in the name of the Committee, I make an appeal to you here present this day, to come forward, and devote some portion of your time to this great, this profitable, and I may say, this God-like work. (Hear, hear.) But this is not the only good resulting from these operations—the ramifications are very numerous and of a most beneficial character. Reading-rooms have been instituted in various parts of the Metropolis, and you know the Shoe-black brigade is an offshoot of our Society. (Hear, hear.) Then we have the institution of Penny Banks, and I am really surprised to see what hundreds and thousands have contributed, and what large sums have been collected in this way. So valuable do I believe these Penny Banks to be, that I very strongly recommend them to you; for I am of opinion when generally introduced, and superintended with the care they deserve, they will go a great way towards teaching working-people habits of economy and management—habits in which, generally speaking, I regret to say, they are lamentably deficient. Well, another branch has sprung out of this root, to which I shall direct your attention, because I have myself witnessed the benefit resulting therefrom. We have instituted in many parts of the Metropolis novel meetings, called "Mothers' Meetings," and I assure you it would be difficult to describe the great moral and physical, and, I may say, the spiritual benefit that has resulted from their institution. Many of the mothers, having large families, were unable to read or write, were unacquainted with the first principles of domestic economy, were not able to stitch a shirt or darn a stocking—I believe that is correct. (Laughter.) Many of these women are assembled together three or four times a week, and, under the superintendence of a careful mistress, are taught those homely domestic arts, and are thereby enabled to do for themselves what before must have been left undone, or been paid for from their too scanty means; and now he could testify many of these women deserve to

stand on a level with the best and greatest of their sex. (Applause.) There is no necessity for me to go into the evil we seek to remedy; that is fully known and admitted; but I should state to you encouraging facts, that may stimulate you to pursue with vigour the work you have begun. The Report will give you many details of the great and beneficial results which have arisen from the system of education adopted, and show how many of these children, male and female, have been placed in good situations, where they have done credit to the schools in which they were trained. There has been likewise a very great diffusion of Christian knowledge among the working people, (Hear, hear;) and I will venture to say that, at the present time, there is a better feeling among all classes of the community, the poor among themselves, and the poor in relation to the rich, and the low in relation to the high, than has existed in any period of our history. (Applause.) You may view the benefits that have flowed from our operations in two lights. You may take them as negative, and as positive. You may consider how much evil we have prevented. I appeal to any man of experience, I appeal to any man of knowledge and judgment in this vast assembly, to tell me what would have been the state of things in this overgrown Metropolis, at the present hour, if God had not put it into the hearts of these good people, some fifteen years ago, to come forward in the great work of the evangelization of the poor children and adults of this great city. (Hear, hear.) Depend upon it, this city and this country would not have been governable by the largest standing army that could be brought together. (Hear, hear.) And now you see, what scarcely any foreigner coming from the continent of Europe will believe; he comes into this city and sees two millions and a half of human beings kept in order by two regiments, perhaps, of guards, and by a few hundred fellows, in blue coats buttoned up to their chins. (Laughter.) This is the result of your going amongst these people, of training them in habits of self-control, and infusing into their minds those principles without which no country deserves, and certainly no country can long retain, its political freedom. (Applause.) But you have done another good. You have instituted examples which are now imitated over the length and breadth of the land. Ragged Schools are arising, not only in every great town of this country, but are arising even in Ireland, and they have long flourished in Scotland. I take as a sample the Ragged School existing in the great town of Birmingham. My attention is drawn to it because that worthy, good man, the Rev. Mr. Miller, sent me the other day a little pamphlet, called "Gleanings from the Ragged School." [The Secretary here informed his Lordship that Mr. Miller was present.] I rejoice to be told he is here, I will not say another word, but let him speak for himself. There is another matter to which I would draw your attention, and no slight proof is it of the good that has been effected. I understand the Report states, that that very august person the Doctor Wiseman (laughter) has been about in the lanes and alleys, preaching against and denouncing Ragged Schools. (Hear, hear.) When I heard that, I could but remember that there was another great personage, who went about like a roaring lion, seeking whom he might devour. (Loud laughter.) Now you have undertaken a prodigious, and by no means an easy task. I should have said, some years ago, that the task we had undertaken was one that we ought to commence, because the will of God and every right principle required it; but I should have said that it was a matter to try our faith, that there was but little room for hope; but I entertain now a very different view. I see such great improvement among the mass of the people, owing to the various agencies that have been set on foot, that I am very sanguine of great success. We must not be indifferent to the beneficial effect that has been produced by the vast improvement of the periodical and penny literature. We must not be indifferent to the great fact, that much of that ignorant, vulgar, and obscene trash, which used to deluge our courts and alleys, has been removed, and a far healthier literature been substituted in its place. (Applause.) For this result we are much indebted to that great and good Society the Religious Tract Society. (Applause.) And let me also mention a periodical which I may recommend strongly to your attention, because I think it has been greatly instrumental in producing this change; it is a publication called "The True Briton;" and I think you will see in that the very best principles, set forth in the very best language. I heard the other day, that so great was the effect produced by this periodical literature, that in a large lodging house, where there were 110 adult

working men, they met, and came to a resolution, that nothing of a low and immoral tendency should be admitted; they would keep outside the door everything of that description, and admit nothing but what might be submitted to the most modest eye, and the chastest heart. (Applause.) I must say that I think your interest in these matters is now greater than it ever was; and when I say your interest, I mean our interest, and the interest of every man in this country, and for this reason. Depend upon it, unless you (I say you, because I am sorry to say, we private persons are obliged to take the initiative, when the State should take the initiative,) I say unless you, acting vigorously together by yourselves, or acting forcibly on the Houses of Parliament, institute an extensive and an effective preventive system, I venture to say that, in the course of a few years, you will not be able to grapple with the mighty giant, but will sink under the accumulated weight of your own numerous and irreclaimable criminals. Again, we see emigration is beginning to thin your ranks, emigration is beginning to take off the best of your workpeople, and we cannot interpose to prevent it; but this is what you must do—you must dive into the courts and alleys, and all the recesses of human vice and ignorance; you must drag their denizens to the light, and by every appliance you can command, under the blessing of God, raise these frightful and suffering creatures, and convert them, as they ought to be converted, and, as I know, by God's blessing, they will be converted, into good servants, good subjects, good friends, good allies in the work of the evangelization of mankind; and, joining with us, however low they may be now—joining with us, be equal to the best of us in maintaining, under the blessing of God, the erect position, and the institutions of old England. (Applause.) Allow me to call your attention for one minute to a most important document that has just been laid upon the tables of the two Houses, a Supplementary Report from Captain Hay, the intelligent and admirable Superintendent of Police, who has carried into effect most vigorously, and most efficiently, the Lodging-house Act, that was passed a year ago, for the inspection and regulation of the common lodging-houses of this city. (Applause.) I think it was last year that, standing on this platform, I called your attention to the domiciliary condition of the working classes, and I ventured to say, and now repeat, that so long as the working people are left in their present domiciliary condition, so long all the efforts of the schoolmaster are vain, so long all your contributions and teaching are vain. The people are sunk low, and will continue to sink and go lower, so long as, in this respect, the present condition of things remain unremedied. Now observe what facility is offered you by the operation of this Act—no less than 70,000 persons, nay, I have heard, that nearer 80,000 are living in houses registered by the police. (Hear, hear.) And what are the consequences of registration? I do not suppose there is any individual in this Meeting who ever went ten days without a washed face. (Laughter.) But when I tell you that there are many in London who have gone, not ten days nor ten weeks, but ten months unwashed, you will know how to estimate the blessings and advantages of what I now tell you. These houses, now registered by the police, have been in the most filthy and horrible condition, with 15, 20, 30, in some instances 40, sleeping in one room, so crowded that the inspector could not put his foot between the bodies lying together, amid every circumstance of dirt, and filth, and noise, and clamour, and indecency. These abuses, under the Registration Act, are remedied. Not more than a certain number are allowed to be in one room, the sexes are separated, the houses are whitewashed three or four times a-year, and swept every morning. (Hear, hear.) The consequence is, that the whole manners, and language, and appearance of these wretched creatures, are greatly improved. The inspectors tell me that they have been received with positive benedictions by persons who, a few months before, were in a state of the greatest degradation and filth; I say they have been received with positive benediction. And even the lodging-house keepers themselves find so great a benefit to their own health and comfort by the improved condition of their lodgers, that they come in great numbers, praying to be registered, because they feel it has added years to their existence, and abundantly to their enjoyment of life. (Applause.) I am quoting this to show you what a road has been opened, what means lie before you, and how many obstacles, that formerly stood in your path, have been removed. And if you do not avail yourselves of the opportunities now offered, I must say you will be more criminal than I believe you to be. On the contrary, I am sure you will

hail with joy the occasion that these things present, and that you will take good care, under the blessing of God, that matters shall not revert to their former disgusting condition. (Cheers.) But there is one return connected with this paper which is singularly curious. A vast number of children roam about, and live by depredation, and violence, and pilfering of every kind. Captain Hay puts a no less total of juvenile mendicants and thieves than 3,098. Now just consider what a seed-plot this is of crime and violence! If you allow such a upas tree to grow up, and shed its deadly poison over the whole surface of society, how can you wonder at the number of crimes—how can you wonder at the astonishing violences recorded, or at the expenses of jails and prosecutions hourly increasing? How, in short, can you wonder at any result when, I say, there is, uncared for, a seed-plot of no less than 3,098 children of tender years, who are suffered to grow up without a word of instruction or advice, without the slightest control; and who, if they be neglected in their early and impressible years, will grow up into proportions such as will be too great for all the energies of this country hereafter to combat with? Having called your attention to these matters, we will go to the Report, and thanking God for all that he has been pleased to do through our instrumentality, let us make a resolution that, under his blessing, we will, by our future efforts and subscriptions, throw into the shade all that has hitherto been done. (Loud applause.)

The SECRETARY then read the Report, (for an Abstract of which see page 101.)

The Rev. J. C. MILLER, of Birmingham, Hon. Canon of Worcester, moved the first Resolution:—

"That the Report now read be received and published, under the direction of the Committee, which, for the ensuing year, shall consist of the following Gentlemen:—[*See List of Managing Committee in the Report.*]

He said: They had had, in the Report which had just been read, a happy illustration of the fertility of one good idea; it was amazing to mark how one ramification had succeeded to another in this blessed movement. (Hear, hear.) We know not, perhaps, whether the old cobbler, John Pounds, was really entitled to the credit of being the Founder of Ragged Schools, but whoever was entitled to that honour never dreamt, when he first gathered his class of little squalid children around him, to what a great height that movement was destined, in the providence of God, to grow. In preaching to his congregation in Birmingham lately, in endeavouring to explain the rise of that mighty river, the British and Foreign Bible Society, he had found it was to be traced up, as his Lordship, and many in that meeting would know, to the tear of a little child. (Hear, hear.) Yes, the tear of a little girl in the streets of Bala, in North Wales, was the source from which, under the providence of God, the Bible Society sprang. That little girl had been unable to remember the text, owing to the bad weather having prevented her going across the hills to refer to the Bible. It occurred to her questioner, why should not every family have a Bible of its own; which thought led to a Bible Society for Wales, and, ultimately, that idea expanded into a Bible Society for the whole world, thus forming another illustration of the expansiveness of a good idea. It has been said, when works of that kind became expansive, they became also expensive, and so it was found in the case of our Ragged School movement, which, having become wondrously expansive, was now in want of a large income. (Hear, hear.) In Mr. Arthur's interesting work, the "Successful Merchant," he had noticed how, in the early part of Mr. Budgett's career, that worthy man was only able to *work* for any good cause. By and bye, however, prosperity came, and he could also give. He did not cease working when he commenced giving, but continued, as Mr. Arthur happily observed, to walk on two legs in his benevolence all the days of his life. (Cheers.) This was just what they wanted. Let them, if possible, be two-legged Christians and philanthropists. If they could only give a trifle, let them work; but if ever they were blessed with riches, let them not only give liberally, but let them continue to work zealously. He should very well like to have seen one gentleman on the platform on that occasion—he referred to the author of "Bleak House." He was not going to enter into the question of novel reading, but without the slightest intention of giving offence, he must say, he did not think that Mr. Dickens had quite done them justice. In the narrative of the death of poor "Jo," in apostrophising her Majesty, her Majesty's Ministers, and the Right Reverends,

or, as Mr. Dickens called them, the Wrong Reverends, Mr. Dickens used the words: "And dying thus around us, every day!" He thought there was here a want of recognition of the various efforts, especially so of those of the Ragged School Union, now being made to ameliorate the condition of such poor outcasts; and that the account would be fairer if it purported to refer to a period of fifteen or twenty years ago. (Hear, hear.) He rejoiced to think that efforts were, at the present time, being directed to the relief of almost every ramification of human misery. He referred to a school which had in his own town been established by the munificence of Mr. Chance, and another by the Hon. and Rev. Mr. Yorke, and which latter had been so successful that, of the number received into it since its establishment, not a single boy had been once brought up before the magistrates. Mr. Miller referred also to his own school, and gave several instances of practical good. He felt very desirous to see the so-called Ragged Schools kept to their proper use, and hoped that this would be carefully observed, otherwise those classes for whom the instructions were primarily designed, would lose the contemplated benefit. He rejoiced to hear that 1,000 of the Ragged scholars had been taken regularly to the house of God. They might depend upon it—and all who knew much of the matter had come to the same conclusion—that nothing wanted looking to so much as the attendance of the children on public worship; and he advised that increasing watchfulness should be given to that end. It might be worthy of consideration also, what were the best means of securing attention and profit to them, when once under the sacred roof, for he felt there was a great lack now existing; too many of the sermons preached flew over the heads even of the other classes, and how must it be with those just taken from the lowest degradation? (Hear, hear.) He was of opinion that the institution of special services, of judicious length, and of appropriate simplicity, would be highly advantageous. When he looked at that vast mass, he was reminded how much might be effected if all were workers, and how glorious was the work they had undertaken. (Applause.) Their designation was a homely one, but they had not forgotten the striking connection of those words in David's Psalms: "The Lord doth build up Jerusalem." How did He do it? "*He gathereth together the outcasts of Israel.*" And so it was, a great part of the work of building up Christ's Church consisted in gathering together the outcasts; and, when that church was found in its blessed aggregate and glory, how many of those who would shine resplendently around the Redeemer's throne, would be such as for a long period of their earthly career, were the tenants of our alleys, aye, almost of our gutters; who came from our convict hulks, and the cells of our jails! Among the many noble works we were engaged in at the present day, inasmuch as eternity is more important than time, this movement was more important than the mightiest efforts for the mere temporal advancement or prosperity of this or any nation. It was a great thing to have bridged over the Menai Straits, and to have laid the telegraph through the midst of the deep; the high-level bridge of Newcastle-on-Tyne was a wondrous exploit of human energy and skill; but the work in which they were engaged transcended them all; and, when all those works of genius had passed away, then would this work be seen in its full grandeur, and in its eternal importance. When his Lordship should have exchanged the coronet of the noble house of Shaftesbury for that brighter coronet which he believed to be in store for him, and for men like him—and when the children in our Ragged Schools should have exchanged, not only the rags which covered their bodies, but the spiritual rags of their sin-stained souls for the beauteous garments of salvation, then, and not till then, should be known, to the glory of God, the whole results of Ragged Schools. (Loud applause.)

The Resolution was seconded by the Rev. HUGH ALLEN, of St. Jude's, Whitechapel. He said: I have ever been struck with a contrast existing in this great country. No country ever has been so signally blessed. No country ever has had such a long-continued prosperity. No country has ever arrived at such a high pinnacle of prosperity. View that prosperity in any way you may think proper, whether intellectually, or commercially, you will find that this country has arrived at a very high pitch, an unprecedented pitch of prosperity. The wealth, not only of the country at large, but of this Metropolis, is unparalleled in the world. The merchant princes, and the princely bankers, of this city, are spoken of every day. Besides, we have added to our territories an immense ex-

tent of country; we have colonies of vast extent, countries in themselves vast empires. Then, if you consider the great wealth which is in this country, or connected with this country; if you consider that a sovereign sits upon a throne, who has under her sway a kingdom upon which the sun never sets; if you, moreover, consider the philanthropy, and the real religion, of this great country—then you will be amazed that, in this great country, and in this Metropolis, there should be such a fearful amount of immorality and of misery. (Applause.) Many causes may be suggested in explanation, and different minds will suggest different ones; but I doubt not a large amount of this misery may be traced to the fearful and rapid strides which have been made in the violation of the Sabbath day during the last forty or fifty years. And, therefore, with this belief I took a deep interest in this question of the Sabbath, when, the other day, there was a fearful attempt to render this profanation even greater than it is at present. But this Society does not so much debate about the causes which have led to this state of things, this fearful contrast to which I have alluded, but sets to work at once to remedy it. It does, in fact, what I think the great Dr. Chalmers recommended: "There is nothing," said he, "like visiting from house to house; there is nothing like going alongside the poor man. You can then talk to him; and he will talk freely to you, when for a moment he thinks you feel for him;" and he said, "The house-going minister is sure to have a crowded church." (Applause.) I have repeatedly addressed Ragged Schools in my own neighbourhood, and one of my objects has been, to inculcate the dignity of labour, and the honour of toil. (Hear, hear.) This is a prominent feature in the proceedings of this Union. (Hear, hear.) They encourage industrial classes, and establish departments for making shoes, and departments for tailoring, and joinery departments. Will this produce first-rate shoemakers or tailors, or affect the markets? Oh no! They cannot in the course of a few months make first-rate joiners or tailors; the market need not be afraid at all; the object is merely to furnish the youths with the means of gaining an honest livelihood. (Cheers.) I am here this evening, paying a debt of gratitude. The Union has liberally contributed to the Institution of which I am president—I mean the Dolphin Court Spitalfields Ragged and Industrial School. The Union has long helped it, and I thank the Union, from the platform; and if any here present feel any interest in my labours, I ask of you to pour your gifts into the coffers of this Union, which has so liberally helped me in my labour and toil. (Applause.) But the Report speaks of opposition. The Report speaks of low theatres. Ah! there are our opposers! I envy not the man who gets the ground-rent from a penny theatre. I envy not the man who gains anything by these low wretched places. And there are other such places, "penny gaffs," and saloons for music and dancing, and all the rest of such nasty things. But there are other opposers. No less a person than the Cardinal Wiseman has opposed, for he has preached in opposition to the movement we are met to celebrate. So the Report states, and I am bound to accept its testimony. I tell him we are not afraid of his opposition. There are at this time of the year, many Societies holding their anniversary meetings, and I would wish to see them all prosper, and their resources doubled; but let me say, this is not the least of them all. We read, in an interesting narrative in the history of our blessed Saviour, that when the disciples of John came to Him to ask, "Art thou he that should come, or look we for another?" the Saviour answered them, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up," and, as if He had said, these are great proofs of my Messiahship, but there is one ground more for the claim, a higher ground than all—it is, "and the poor have the Gospel preached to them." I would, therefore, my Lord, say, go on with your Missionary Societies, with your Bible Societies—go on with all the Societies for bettering the condition, physically, mentally, socially, morally, and spiritually, and eternally, of the people; but, when you have done all, I will point you to a higher mission still. I will ask you to go down with me to the very dregs of society. Go with me there, and you will give a striking proof that you are the followers of the meek and lowly Jesus. Come with me, and help this noble institution; help it a hundred-fold more than you have done, and you will reach the climax, and give the culminating evidence, that you are yourself the follower of that Jesus, that you are walking in his steps, justified by his righteousness, sanctified by his Spirit, and on your way to

that home of bliss and glory, which he has prepared for all his dear people. (Applause.)

The Resolution was then put, and passed unanimously.

The Rev. Dr. DUFF, of India, moved the second Resolution:—

"That this meeting desires to express its general approval of the conduct and sentiments of the Committee as detailed and expressed in the Report, and pledges itself to assist in carrying out such sentiments, especially as regards Emigration, Refuges for Destitute Children, and improved treatment of Juvenile Vagrants, who are neglected or perverted by their parents."

He said: At that late hour, and after so many glowing speeches, he felt scarcely competent to afford them much assistance. He was, however, anxious to give utterance, as a stranger there, to what his eyes had seen, and his ears heard, in those very lanes, and courts, and alleys, to which reference had been made that evening. (Cheers.) He had felt inclined to compare notes as between the states of the heathen of London and the heathen of India, and he must say, in one sentence, that much as he had been horrified in the midst of the outrageous bacchanalian orgies of a wild, rampant heathenism, in various parts of India, he had witnessed, within the bounds of this Metropolis, scenes surpassing in heathenish depravity, aught that he had witnessed abroad. It might not be thought to be an employment befitting the Sabbath day, but until ministers learned to go down on the Sabbath day, from the great churches, to those dingy lanes and alleys, they would never have the Augean stable cleaned out. For his own part—and he had declared it to the mightiest preachers in England and Scotland—if he were in their places and their circumstances, he would set up a substitute in his pulpit, if it were but the curate, and go down to these low places at the very time when the great people were worshipping in his church; for he had noticed that those depraved persons, slighted by society, with the insolent scowl of contempt upon their countenances, were very apt to look with scorn upon subordinate agents sent down to them, and to consider themselves really despised, as though *their* souls were not worth as much as the souls of the higher classes. But if the clergy went down to them, instead of preaching to the great people, there would be a kindling glow, and confidence would be at once established. He had read somewhat respecting the condition of Rag Fair, and he had heard such accounts condemned as over-coloured; but he could affirm, having been there, the fact was, those accounts were utterly prosaic and tame, and did not come up at all to the awful reality. In the first place, it was no easy matter to get through Rag Fair; it was not one or two streets, but a labyrinth of streets and lanes; and then it had its great attractions; there were Exchanges there, and it had now a Crystal Palace, and it was *called* the Crystal Palace. (Laughter.) It was calculated, and, he believed, it was not a whit beyond the reality, that there must be congregated within those narrow streets and lanes at least 10,000 human beings. The policemen had stated to him on his visit that, known to them, there were moving up and down, through that mass, at that time, upwards of 1,000 of the most noted thieves and burglars in London, who had been committed again and again. Well, you got into the crowd, and endeavoured to push forward; it was however too dense, and you were carried with the stream, just like a straw on the ocean waves. Then, the sounds were overwhelming to the ear. You might hear English, Welsh, Irish, French, German, and Italian; you were sure to imagine you had got back to old Babylon, such was the confusion of tongues. (Laughter.) All things were sold there, and at rates which indicated whence they came. When they offered you a pair of braces, which you knew were worth half-a-crown, for a penny, you could scarcely doubt the article was stolen. And you had to learn a new language to understand these folk, with their talk of "*dodges*," and "*pitches*," and "*stalls*." But when they set to work deliberately, the "'*coy*" was before you, drawing your attention; another was behind you, ready to operate; he was called the "*kid*," probably, he thought, on account of the analogy between a kid sucking milk and the operations of this worthy. (Laughter.) Then, if the "*fogle*," (that was the handkerchief,) was difficult of extraction, they got up a mock fight. Immediately the crowd got dense, you were squeezed and pressed on every side, so that you could not feel, even if they were cutting off your coat-tails. (Laughter.) In this way handkerchiefs were stolen in one spot, and, in a few minutes, the thieves were selling those handkerchiefs in another part of the

Fair; and they had been known thus to steal and sell until, one morning, the article had passed through half-a-dozen hands. One must expect to come away aching in every sense and in every limb, for every sense was sure to be offended, and the limbs to be wearied with the exertion necessary to move about. On retiring from that abominable scene, he had stepped into the church of their friend who had last spoken, and it was like getting out of Pandemonium into Paradise itself. Their friend had said this Society was not immediately concerned in causes; but he might say this Society and the City Mission, unquestionably, were the means of bringing to light the various evils which were now being sought to be remedied. (Applause.) Yes, they had to do with causes, with the springs which supplied the Ragged School Union and the City Mission with work, and which filled the jails; and unless the leak were stopped, they might pump for ever: unless something were done to put an end to the monstrosities existing in Rag Fair, and to put down gin palaces and dancing saloons, it was of no use; for they were keeping open perennial fountains, which poured in bitter waters to the reservoirs of evil. (Applause.) What was the use of a Legislature that would not come to their aid, when, by joining them, and giving them the necessary support, they, jointly, might succeed in drying up the springs, and ultimately in emptying the reservoir of its loathsome contents? (Applause.) The idea should be carried home by that vast multitude, that, if the City Mission were strengthened, and if the Ragged School were strengthened, and the Legislature were then to come and do its share of the work, their object would, in the course of time, be accomplished, and the two Societies might come to a triumphant dissolution. (Applause.) All their present efforts were in their very nature temporary, and only required until that happy consummation when the whole earth becomes evangelized. If the cholera came, great efforts were used to lessen its virulence; this would not imply that they wished to be in a perpetual state of cholera. (Laughter.) Just so with Ragged Schools. The sooner they could be really dispensed with the better for the world. The evil, he firmly believed, was exhaustible, and it ought to be exhausted. If they were faithful to their trust, that day might come within their own experience. (Applause.) He argued that, as was the case with parents and children, and with masters and servants, so with the State and its subjects, rights and duties were correlative, and that, while the State took upon itself punitive power, it should not shrink from exercising protective power, and when—as was the case in thousands of nuisances in the Metropolis—parents neglected, or basely mistrained, their offspring, step in, and take charge of such children. This he could not admit would be any infringement of the proper liberty of the subject. It was a parent's duty to educate, to the best of his ability, the offspring bestowed upon him; and if he either could not, or would not, bestir himself in the matter, the State should take his place, and thus develop the powers and faculties that otherwise would be dormant, or grossly perverted. (Applause.) If any man went down alone at night into the low regions of London, or, on a Sabbath morning, to Rag Fair, resolved to do somewhat to lessen the depravity, his heart would faint within him; he would feel that for him to do anything there, would be like holding up a wisp of straw to restrain a raging hurricane, or laying down a few particles of sand in order to repel the advance of the ocean in a storm, or to arrest the mighty cataract of Niagara. Therefore, what was required was to multiply their regiments. If there were regiments in the service of Satan, why should they have only their units in the service of Christ—why not have their regiments too? (Applause.) When he was in Rag Fair, on the occasion referred to, a little incident had occurred which showed forcibly the value of the efforts made to spread Scripture knowledge. He had overheard a Papistical haranguer give forth a challenge to the whole Protestant world to come and answer him the question: "What was the rule of Faith?" unaware that one so near him was willing to give him a reply. He immediately offered to accept the challenge. He explained that, having been warned not to carry anything about him, he had not in his possession a Bible, but insinuated that as his friend had been preaching *he* had one, and would lend it to him. But no, he had none. One was at length procured, (though not without a deposit thereon, such was the character of the spot,) and he then read two chapters of the Revelations, and succeeded, apparently, in satisfying at least some present that John had really received a commission to write, and in showing what was the rule of faith of a Christian. When

he was leaving the crowd, a woman followed him, and begged to be told where she could procure that book, for she had never heard such language before. In conclusion, he had much pleasure in moving the Resolution which had been entrusted to him. (Applause.)

The Resolution was seconded by the Rev. JOHN BRANCH, who said: "You are not acquainted, my Lord, with the position I hold this evening, and I apprehend the auditors are not acquainted with it either. It is exactly this:—When my friend, Mr. W. Locke, who is a Scotchman, and my friend Mr. Gent, who assists him in this work, invited me to take part in the proceedings of the evening, they very carefully informed me that, if disappointed in the speakers expected here to address you, they would make use of me. (Laughter.) Now, I have addressed you so many times about Ragged Schools, that I am almost ashamed to look either you or Mr. Payne in the face, (laughter,) and the observations I shall make, in seconding the resolution which Dr. Duff has moved, will be therefore very few. I have increasing confidence in what I shall call the sanctified common sense of the Committee of this Society. (Applause.) I never suspected its liberality; I never doubted its benevolence; I knew that it commenced with a warm heart and a willing mind; but I had some fears that, in its noble course, it might open itself to the objections of those who were its enemies. But, my Lord, when I see in the provision in your dormitories all that will secure a night's lodging to a houseless vagrant, without making his bed too soft or perhaps too warm—when I see the breakfast presented on the following morning, a piece of bread and a draught of water—when I know the regulation to be that he must wash himself ere he lie down, and remember that he comes in contact, at once, with religious instruction—I see that you have so contrived things, that you will not make either a workhouse or a prison of your schools or dormitories; you will not do too much so as to encourage the idle or set aside the value of industry; and your premium, to the present hour, has been on the boy that does his work best. It is for this reason, I believe, that God has been with you and blessed you; and I believe the public, I mean the benevolent public, may be, one and all, secured in this great and righteous movement. (Applause.) I am not going to trouble you with a long extract to-night, but I wish to show you how the old system works, and for this purpose I take an extract from a work by the Rev. J. Garwood, one of the Secretaries of the London City Mission—and wish it to be distinctly understood these statements have been before the Houses of Parliament:—'Thomas Miller, aged eight years, was tried at Clerkenwell, at the August Sessions, 1845, for stealing boxes, and sentenced to be imprisoned for one calendar month, and once whipped. At the January Sessions, 1846, he was again tried at the Clerkenwell Sessions for robbing a till, and, inquiries being then made, it appeared that, in addition to the above-mentioned trial, he had also been twice summarily convicted, and once tried at the Central Criminal Court, during the year 1846; he was, in consequence, sentenced to seven years' transportation, but his sentence was commuted to three months' imprisonment. On March 14th, 1846, he was again convicted of larceny, before the Common Serjeant; and, in the printed Sessions Cases, it is stated that the prisoner had been in custody eight or ten times. He was again sentenced to transportation, but his sentence was, on this occasion, commuted to imprisonment for two years. He was discharged on May 13th, 1848. In July of the same year he was summarily convicted and sentenced to fourteen days' imprisonment. From that period he has been lost sight of in the Middlesex prisons until the 4th day of this month, (June, 1852,) when he was sentenced, under the Larceny Act, to be whipped and imprisoned two days. He is now only twelve years of age, and not more than four feet two inches in height.' Now, my Lord, this is one case out of many—and I ask you, and this enlightened audience, to-night, if it is to be thought that any benefit can be expected to arise from taking a child between seven and eight years of age, and incarcerating him, and subjecting him to all the infamy—steeping him, as it were, in the polluted atmosphere of such places as jails? Is benefit to be expected to the child, or is it a wonder that we find him, from the age of eight to twelve, running the career of the poor lad whose case I have cited? (Hear, hear, and applause.) And now, see what this costs us, for it would be well for all of us to study this intently. (Hear, hear.) The expense of each prisoner, old and young, in Scotland, is about sixteen guineas per year; the expense in England reaches £24; (and both these sums are altogether

independent of the enormous cost originally, and the current expenses of the vast prisons themselves.) The expense of each person in a workhouse is £16—but in an Industrial School the expense is, after taking account of earnings, only about £3 15*s.* in the case of males, and much smaller still with females. Further, a practised thief generally spends three years in prisons before he is transported; his expense there is from £60 to £70; the expense of transportation is from £150 to £250—altogether, say, about £300, before you have done with him; and the subject of this lavish expenditure is no better at last than at first. Now, if you had sent the embryo thief to an Industrial School, and kept him there for five years, (which is much more than the usual period we are able to keep them,) he would not have cost £20, and would have been put fairly into the way of getting a living; he would have been thoroughly educated in the principles of religion, and in the elements of reading, writing, and arithmetic, and been carefully trained to industrial habits. (Loud applause.) All this can be done for £20 in the case of a boy, or for £14 in the case of a girl, showing a striking contrast to the fearful expenses of criminals. Then look at the Shoe-blacks; they have been able to conduct themselves with propriety and honesty—but two cases of dishonesty having been heard of; and you will all admit that the expectations of the Committee have been realised in their experiment with characters of this class. I never met with a nobler defence of your conduct than in the answer a boy gave me a short time ago. I said, "Well, now, do you think you are happier than before?" He assured me he was. "Why, what makes you happier?" "Why, I can go along the streets now, and look every *peeler* in the face, and fear nothing!" (Laughter and cheers.) The fact of his freedom is written on his brow; his words manifest that you have taught a boy of sixteen years of age to look up, who had always looked down; that you teach your fellow-men to stand upright, and look every one in the face. This is a great thing, aye, if you did not also aim at saving their souls. (Applause.) But when I remember what this Society has done for those children, some of them being brought to the footstool of the cross, really converted, savingly and scripturally regenerated by the power of the Holy Spirit, and giving evidence afterwards that such is the case, then, I say, that all who love our Lord Jesus Christ, are bound to help it. (Loud applause.) My Lord, there is a feature I have observed here to-night, which I hail with pleasure—and I trust this platform will be so reformed in days to come, that all who stand here to advocate the great cause of Christianity and humanity shall so speak, that the audience shall not know to what section of the Church of Christ they belong. (Applause.) I was gratified with the allusion made to the dignity of labour; there is a great deal in the Bible to teach us the wisdom of this. You recollect David was taken from keeping sheep to be anointed by Samuel; and the prophet Elisha, when about to succeed his illustrious forerunner, was found—God tells us so, and the Holy Ghost has marked it down in his own book for our instruction—was found ploughing his land with a yoke of oxen; and when the early teachers of Christianity were appointed, they were taken from mending their nets beside the stream, being fishermen. When we find labour thus spoken of and commended by God, I think we cannot do better than increase these Industrial Schools; and if we had met with no success, we have, my Lord, that word of commendation, on which we are bound to exercise faith and trust. For my own part, I do not care so much as I once did for the immediate results accruing from my labour. It is said of our Lord's teaching, that "the *common people* heard him gladly." It was the *lost son* who had got far away from his father's house, and had spent his substance in riotous living, for whom the father's love was most intense. And let it be continually our mission to go out to the alley, to the gutter, and to bring in the lowest of our population, that they may hear the glorious Gospel of the blessed God. (Applause.)

The Resolution was then put, and passed unanimously.

The collection was then made, which amounted to £89 15*s.* 1*d.*

Joseph Payne, Esq., moved the next Resolution:—

"That the Voluntary Teachers, to whose self-denying exertions mainly the success of this Society is owing, are entitled to the grateful acknowledgments of all friends to Ragged Schools; and that they be encouraged to persevere in their work of faith and labour of love, especially giving attention to the class of

children they admit, in order that the poorer and most destitute may come in, and children of a higher grade be drafted off to other schools."

He said: Friends and fellow-labourers, in rising to-night, for the two hundredth time, to speak on behalf of the Ragged School movement, I cannot but feel that there is a beautiful appropriateness in the place in which we are assembled, the place in which, from time to time, the sweetest melody and harmony are to be heard; and I cannot help feeling, that a meeting of this description is a sort of undress rehearsal for the grand concert of the skies, when this corruptible shall have put on incorruption, and this mortal shall have clothed itself with immortality, when the instrumental music will be the harps of angels, and the vocal music will be the songs of saints, and the chorus be swelled by a multitude, which no man can number, among whom will be thousands and tens of thousands of those ragged children, snatched from destruction, set among the princes, raised to everlasting glory. (Applause.) I shall endeavour to put my thoughts under certain heads. I shall sound an Alarm, and then utter a Charm; and then open a Vision, and ask a Decision; and then I shall show an Example, and then I shall furnish a Sample; and then I shall aim at your Purses, and then I shall read you some Verses. (Laughter and cheers.) I sound an Alarm against Pope and against Cope, against Infidel, and against Holywell. Against Pope, for he is the Scriptural enemy of the Ragged School; as Lord Bacon said, "If the Apostle Paul's description of the 'Man of Sin' were put into the 'Hue and Cry,' the commonest parish constable would take up the Bishop of Rome." (Laughter.) Against Cope, for he is the official enemy of Ragged Schools. Personally, I have a great respect for him; but, in his office of Governor of Newgate, (laughter,) I consider him the official enemy of Ragged Schools, and, as our object is to keep boys and girls out of his custody, and out of the courts, I feel myself bound to blow the Ragged School trumpet, and sound an alarm against Cope. Against Infidel, for our object is to make every ragged boy and girl a Christian. Against Holywell, the name of a street in which all manner of trashy and abominable publications are sold; and I want the Ragged School to cleanse that street. Then I utter a Charm, consisting in the one word, Bible. The Bible is taught in our Ragged Schools, and, I believe, the reason why I have stood firm to the Ragged School movement, and now appear, for the two hundredth time, to advocate the Ragged School movement, is because the noble Earl in the chair, at an early period of our joint proceedings, sent to me a beautiful copy of Bagster's Bible, requesting I would allow it to lie on my table, as the Alpha and Omega of Ragged Schools. (Applause.) Then I open a Vision. Last night I had the satisfaction of going to a Ragged School, (as Dr. Duff recommends us to do, instead of going to hear popular preachers,) and here I exhibit a plate,* representing the interior of a Ragged School, with a large attendance of children, all attentive and orderly, and also showing the principal champions of the Ragged School movement. But there will be a better vision even than this, when these children, standing before the throne, shall strike their golden harps, and sing the everlasting song, "Hosanna in the highest." (Applause.) And now I ask a Decision. I say shall this movement go backwards? I am sure you will, with one voice, answer, "No." Shall it go forward? With like unanimity you will answer, "Yes." Then if this movement is not to go backward, but to advance, we must have more annual subscriptions, you must give your money to the Society, and by so doing, you will benefit yourselves, bless the rising generation, save your country, and glorify your God. The next thing is to show an Example. I shall do this by making a short speech. (Laughter.) I will now read you some Verses:

Come, follow my Leader; his footsteps are sure,
When seeking the haunts of the Ragged and poor;
To share in the triumphs his labours have won,
We'll cheerily after him, cheerily on!
Cheerily, etc.

Come, follow my Leader; his steps never tire,
Though boldly he goes through the gutter and mire;
We'll heed not the splashes our garments upon,
But cheerily after him, cheerily on!
Cheerily, etc.

Come, follow my Leader; he swells not with pride,
Nor turns from the pathway of mercy aside;
The smile of his friendship to guide us has shone,
Then cheerily after him, cheerily on!
Cheerily, etc.

Come, follow my Leader; he toils to remove
Disease from the dwellings death could not improve!
To gaze at the change they have now undergone,
Let's cheerily after him, cheerily on!
Cheerily, etc.

* Mr. Blaikley's picture of the Ragged Industrial School, which may be had at 1, Exeter Hall, price 21s. in colours, by the chromatic fac-simile process.

Come, follow my Leader; all dangers he braves,
To loosen the bonds of our juvenile slaves;
Like her who such triumphs for freedom has won;*
Then cheerily after him, cheerily on!
Cheerily, etc.

Come, follow my Leader; there's much that remains,
To lessen earth's follies, and lighten its pains;
Our swords we must draw, and our armour must don,
And cheerily after him, cheerily on!
Cheerily, etc.

Come, follow my Leader; when closing his strife,
With evils around, he shall end a *long* life,
We will not lament that to glory he's gone,
But cheerily after him, cheerily on!
Cheerily, etc.

And up to the angels that fly through the air,
And up to the city surpassingly fair;
To join the sweet harpings, its pavement upon,
We'll cheerily after him, cheerily on!
Cheerily, etc.

The Rev. W. WILKINSON, of Sheffield, said he had much pleasure in seconding the Resolution. He hoped that England would, at no very distant period, show a different aspect in its criminal statistics from that at present the subject of regret. Allusion had been made to Cardinal Wiseman having preached against Ragged Schools. As an antidote to this fact, he could mention that the venerable Archbishop of Dublin was their advocate and patron, and that a Ragged Church was about to be built in Dublin. He also understood that the Archbishop's lady herself assisted the cause by teaching in a Ragged School. (Loud applause.) This was encouraging, and might stimulate many present to imitate so good an example. He could only say, if the cardinal offered his opposition, they must use every effort to support the movement. If the cardinal strove and worked, they must strive and work, and, with God's blessing, they needed not to fear the result. (Applause.) Protestant Christianity was able to overcome Popish anti-Christianity, and as the battle went forward, and the fight waxed warmer, let them remember, that He who holds the destinies of the world in his hands, was looking down, and would give them the victory. (Applause.)

* Mrs. H. B. Stowe.

The Resolution was then put, and passed unanimously.

JOHN MACGREGOR, Esq., moved the last Resolution:—

"That the noble Earl, who has presided at every Annual Meeting of the Ragged School Union, is entitled to the hearty thanks of all now present, for his kindness in presiding on this occasion, and for his continued zeal in behalf of Ragged Schools."

He remarked, that although this was a usual one, it was in this case by no means a formality. (Hear, hear.) For although there was no object of benevolence or religion which had not a place in his lordship's heart, yet, if there was one object which, more than another, had a cherished place in that heart, or which had been peculiarly aided by his benevolent assistance, it was the cause of the Ragged Schools. (Loud applause.)

The Resolution having been seconded by ROBERT J. STAREY, Esq., was put, and carried with acclamation.

The noble CHAIRMAN, in replying, said, he felt deeply the honour they had done him, and he need scarcely assure them, that so long as God should give him strength, he should never be wanting to urge forward that great and glorious work. He felt particularly well-pleased to be associated with his friend Mr. Macgreggor, who had done so much for the furtherance of the cause, and to whose efforts was mostly due the establishment of the order of Shoe-blacks. And to Mr. Starey, also, he was indebted for his first acquaintance with the Ragged School movement, which he had ever found, though a laborious, in many respects, a most happy and blessed occupation. (Applause.)

The Doxology was then sung, which terminated the proceedings.

Plans and Progress.

THE SABBATH LOAN FUND.

In a recent number of that excellent periodical the *Leisure Hour*, we read a graphic description of "The Poor Man's Saturday Night in London," and never did we more fully accord with a well-sustained conclusion, than with the closing sentence of that article, that "*with such Saturday Nights, it is in vain to expect sanctified Sabbaths.* We observe that it is too often by *necessity*, and not by choice, that the poor man and his wife are driven to the midnight market, or what is still worse, the Sunday Morning Market. The exactions of business are at the root of this evil, and from these he is in no condition to escape. What we should like to see, and what all the sons of labour have a right to expect, would be the release from toil of the entire band of the industrial host at an early hour on the Saturday afternoon. The Saturday night market would then wonderfully improve in character, and the Sunday morning market, an abomination of infinitely greater magnitude, which legislation has been trying for two hundred years in vain to suppress, would die out of its own accord. We shall have a higher standing of morality among the labouring masses, when employers improve their own, and give their workmen an opportunity, at least, of enjoying and cultivating the endearments of domestic life, and we have no right to expect it till then." The evils here referred to have ever been among the most difficult to cope with in the successful conduct of the Ragged Schools. Again and again has the subject been brought before the parents, especially in the "Mothers' Meetings." The more thoughtful and promising of the number have explained their position, and with tears acknowledged they would gladly avail themselves of the early Saturday market, instead of that on Sunday morning, but this has ofttimes been out of their power; for they cannot obtain food on credit, and it is generally ten, sometimes eleven, and even twelve o'clock on Saturday night before they can get the little wages due to them. And in some cases not paid till Sunday morning, and even Monday.

To some minds it is only necessary to detail the difficulties of a case in order to elicit a successful mode of meeting them. An instance of this kind occurred in connection with the Mothers' Class of the King's Cross Ragged School. The parents had no sooner explained their helpless position, than the lady teacher began to exert her ingenuity to assist them. The *Sabbath Loan Fund* crossed her mind, as being the most likely means of meeting the necessity of the case. We will now let the lady teacher speak for herself: under date of May 19th, she writes:—

"The Sabbath Loan Fund is wholly connected with the maternal class, for this reason: great circumspection is necessary in ascertaining the proper objects to receive the benefit, and this can only be done by a personal knowledge and constant intercourse with the parties. The usual sum required is 6*s*., 8*s*.. or 10*s*., according to the number in family, which they receive by coming to the schoolroom on Friday evening—with the understanding that it is to be returned at the class on Monday afternoon. In case of default of payment at the time specified, we at first excluded the delinquent from all future assistance arising from the fund, but experience taught us that this rule was too stringent, cases having occurred where the husband's wages had not been paid till Monday evening; thus the delay under these circumstances was unavoidable. If the sum is not paid within the week, we suspend them for six weeks only, when they are again received on the books; if the money is not paid within that time, (one week,) we do not, under any consideration, allow them any future benefit.

"The testimony of the recipients themselves is sufficient to prove the advantage of such a fund; and we do not find (as we feared might be the case) that the husbands remain out later on Saturday night in consequence of having their dinner already provided.

"The mothers tell me that they save nearly one-third by purchasing on the Saturday, because it is a well-known fact that shopkeepers, knowing their regular Sunday customers, put an extra price on their articles on that day.

"One woman, whose husband does not receive his wages till between 11 and 12 on Saturday night, told me that this fund was of the greatest benefit to her. She is a decidedly pious woman, and therefore nothing would induce her to desecrate God's holy day. Being able to obtain credit with her baker, she took care to provide bread enough for her family on Saturday to supply them on Sunday; and when, on her husband's return, it has been too late to go and to purchase food, they have often been compelled to live on dry bread during the whole day on Sunday. Now this fund, in such a case, is most useful.

"During the ten months this fund has been in operation, only one failure has occurred, and *that* was from misfortune rather than delinquency—the husband being seized with a fit after the money was borrowed, and therefore being obliged to forfeit a part of his wages, which were so trifling in the whole, that he was unable to pay the 8*s*. which his wife had borrowed; but even this they have promised to pay up by weekly instalments—and I have no reason to doubt their word.

"Three members have been suspended, but as the time of probation has expired, they are again receiving the benefit; and it is pleasing to see their caution—in not borrowing quite so much, lest they should be unable to repay it. We nominally limit the loan to 10*s*, but there being no rule to this effect, we have sometimes increased to 12*s*."

The friends of Ragged Schools will do well carefully to consider this subject with a view to its more general adoption. The better observance of the Sabbath among the families of our scholars must be attended with the very best results. It may, perhaps, in some cases be requisite to require something by way of security when the loan is granted. In the above, this has been dispensed with, and the reason assigned by our friend is, "we know the individuals to be honest and deserving; but it would be attended with immense risk, and result in total failure, if the recipients were not personally known to us."

Poetry.

TO RAGGED SCHOOL TEACHERS.

"Blessed are ye that sow beside all waters."—ISAIAH xxxii. 20.

CHILDREN of the poor and needy
Claim our sympathy and care,
Children destitute and helpless
Should our kindest interest share.

Young although in life they are,
Vicious traits we plainly see,
And as bends the infant sapling,
So the giant oak will be.

Do we wonder at the evil
These, though young, so oft display?
No! for 'tis from bad example
Thousands learn to go astray.

Can we look on them unmoved,
Heedless can we turn away,
Or with unconcern and coldness
Promise help another day?

On each soul is writ "Immortal,"
Nought can quench its living fire:
Oh, then, take and train each young one
Upward, Heavenward, to aspire.

Tell them of their lost condition,
Point to Adam's direful fall,
Then exalt a glorious *Saviour*,
Dying to redeem them all.

Out of "Truth's" unerring standard,
Precepts teach which are Divine,
And thus fit them for that station
Providence may please assign.

Be not weary, let not patience
Yield, though long and sorely tried,
Pray that to the fainting spirit
Stores of grace may be supplied.

And whene'er your supplications
Like a cloud of incense rise,
Let a plea for *Ragged children*
Pass as fragrance to the skies.

Doubt not but a sacred blessing
Rests upon your work of love,
And when summon'd from earth's labours
You shall join that throng above.

H. C. C.

IMPROMPTU,

ENCLOSING A NEW SOVEREIGN,

Addressed to the Author of an "Appeal to Royalty," in the May Magazine, page 95.

POET of the Ragged Race-clan,
Poet of the trodden down,
You have made a wretched case, man,
In your charitable crown.

Though in *crowns*, as you say rightly,
Charity may brightly shine;
It in *Sovereigns* shines more brightly;
Ecce Signum! make it thine!

A.

[We shall have no objection to receive other Impromptus of a like *shining* character.—EDITOR.]

Editor's Portfolio.

A LONDON DEN.

CHARLOTTE'S BUILDINGS, GRAY'S INN LANE, BY NIGHT.

WE will enter the worst of these courts, Charlotte's Buildings, which, whether viewed in the bright sunlight, in drizzling rain, in the twilight, or the dead of night, still has the same dismal, dreadful aspect. During the day, and particularly in the evening up to about ten or eleven o'clock, the narrow area is filled with strange-looking and ragged figures, whose dresses and complexion harmonise with the grey, mouldy, and dingy-looking walls of the buildings. So wild and haggard is the scene, that few who have not had experience of these places and people would venture to the bottom of the court. There are fifteen houses in this narrow place. Let us take one at random, and examine the interior. We have, Asmodeus-like, removed the outer wall from the top to the bottom that our readers may examine without fear, and at their leisure, the extraordinary and distressing scene it presents. Let us schedule its contents, beginning with the ground-floor front. There are no bedsteads, chairs, or tables, a few ragged clothes are drying before a little fire in the grate, above the mantel are a looking-glass about three inches high, and some torn prints of the Crucifixion, etc.; in the cupboards, without doors, are pieces of broken crockery; a kind of bed in one corner, with children asleep; the floor rotten in many parts, the walls and ceiling sadly cracked. The rent 2*s.* 3*d.* per week, which is called for every Monday, and must be paid on Wednesday. The ground-floor back presents a sad scene of distress—the man, his wife, and some children earn a living by chopping fire-wood; the man had been ill and not able to rise for two days; he was lying on a quantity of wood-shavings, and was partly covered with an old black and ragged blanket; his skin did not appear as if it had been washed for weeks; he was very ill, and evidently in a state of fever; his wife was almost equally dirty. "We have no wood to chop," was the expression of their ultimate distress. This room was much dilapitated, and they had suffered greatly during the late severe weather, owing to the broken condition of the windows. The rent was 1*s.* 9*d.* per week; the window overlooks a back yard, the condition of which was shocking. The first-floor, both back and front, was crowded with inhabitants. The people acknowledged that fifteen persons slept in the two little rooms last night; the walls were cracked and dirty, and the ceiling constantly falls upon the floor while the inmates are taking their food; one woman said that a part of the cracked hearthstone from above had fallen amongst the children. The rent of the front room is 2*s.* 3*d.*; back, 1*s.* 9*d.* Continuing our way upstairs, we found the state of the staircase and the rooms worse and worse. In the front room two-pair, when our eyes had become accustomed to the Rembrandtish gloom, we found fifteen persons: some had been selling onions, etc., in the streets; some begging; one or two were seemingly bricklayers' labourers; and others had been working at the carrion heaps in the neighbourhood. It was a motley group: a characteristic Irishman was seated on the top of an iron cooking-pot, engaged in conversation with one whom he called "Mr. D." at the chimney-corner. They were

exceedingly polite, and no gentleman in his arm-chair could have been more courteous than our friend on his odd sort of throne. It is, unfortunately, difficult to get truth from the poor Irish. The rent of this floor is the same as that below. The attic, if possible, exhibits greater poverty than below. The attics are full of large holes, and the light is visible through the roof. The rent of the attics is the same as below. It may seem strange that the prices of the rooms should not vary, but this uniformity is effected by the landlord removing those whose necessities are greater, or who may be a shilling or so in arrear of rent, to the upper quarters. The first feeling after visiting this place is that of astonishment that persons should be allowed to let such dilapidated buildings to these poor people, who really pay more than a fair rent for a good house; the rooms are seldom unoccupied, and the loss trifling. The rent would be as follows:—Four front rooms at 2*s.* 3*d.*, 9*s.* per week; four back rooms at 1*s.* 9*d.*, 7*s.* per week; total 16*s.*; or 41*l.* 12*s.* per annum. The population of this small court is immense. If we take an average of fifteen persons in each floor of the houses visited, and this is greatly below the number, we find sixty persons are occupying one house, and 900 are in the court.—*The Builder.*

TRAITS OF HEROISM.—No. I.

A MOUNTAINOUS part of our possessions in the East was infested about a quarter of a century ago, by a wild fierce race, called Bheels, who regarded robbery as a sacred institution, and followed it as a profession! A tribe of *fifty thousand* of these plunderers, under leaders whom they implicitly obeyed, held the strong fastnesses of their native mountains, and seemed to defy the power of our Government to dislodge them thence, more especially as the climate of the place was so deadly, that it was calculated that in three years' service amongst the mountains of the Bheels, a hundred soldiers in every regiment became totally disabled.

So degraded did the character of the Bheels appear, that even the Hindoos regarded them as outcasts, whom it was pollution to assist, and righteousness to slay! Drunkenness fearfully prevailed amongst them, and they offered up bloody sacrifices to the false deities whom they adored. Their depredations were dreaded, and so hopeless appeared the idea of their ever becoming anything but robbers and murderers, that a governor of Bombay had looked to their *utter extermination* as the *only* means by which peace could be given to Candeish!

Yet, by the mild Mountstuart Elphinstone, a scheme was formed to reclaim even these outcasts—a scheme which required yet more courage to execute than benevolence to plan. To James Outram, a youthful officer in the Bombay service, was the dangerous task assigned,—and he did not shrink from it! In vain his friends attempted to dissuade him from what they deemed a vain sacrifice of his life,—he only saw the duty before him, and went straight forward!

Outram had already in fight gained some successes over the robber tribe; he now sent back his detachment, and *alone, unarmed, unattended,* threw himself among the savage Bheels, his life being entirely at the mercy of those against whom his sword had so lately been drawn! Many times was he in imminent peril, but a merciful Providence watched over him whose errand was mercy. Outram gained the hearts of the robbers,—he hunted with them, and astonished them by his feats of daring,—he taught them mechanics, he dressed their wounds, he listened to their tales, he prescribed for their diseases; those whom the sword could not subdue, were subdued by *the power of kindness!* The young British officer enlisted the wild Bheels into a military corps,—those who had carried terror in their name throughout the country, became now its defenders; in *less than two years,* those who had been formerly trained only to slaughter and rapine, had shed their blood freely in the cause of order!

And shall we draw no lesson from facts like these? Behold the *power of kindness!* Are we not called upon to civilize in our lanes and alleys, those whose education has, alas! too much resembled that of the robber tribes of Candeish? There are hundreds and thousands of unhappy boys, trained up to vice, living as pests to society, who require but the voice of kindness, the fostering hand of benevolence, to become, under the Divine blessing, defenders of the peace which they now break. Who will enlist them under the banner of the Cross,—who will come forward to enrol them as the soldiers of Christ? Who will venture into the haunts of misery and guilt to seek the

outcast by the *force of kindness*,—the *spell of sympathy*, to draw forth the latent good in young bosoms now only familiar with crime? If Outram found success among the robbers of Candeish, can it be wanting to those Christian heroes who go forth on a like errand of mercy, and in the spirit of *faith* and *prayer* toil in the service of that Heavenly King, *who willeth not that one of these little ones should perish!*

Notices of Meetings, etc.

NEW NICHOLL STREET, BETHNAL GREEN.

A VERY interesting meeting was recently held in the School-rooms, situated in one of the most depraved neighbourhoods in the metropolis; being the Second Annual Meeting of a cause combining the efforts of the London City Mission, the Ragged School Union, and Union Chapel, Islington. After tea, a public meeting was held, presided over by the Rev. Henry Allon, and supported by representatives of the London City Mission, the Ragged School Union, the Sunday School Union, and many Islington friends.

Mr. J. H. Lloyd, the Superintendent of the schools, read the Report, which stated that the average attendance of children at the Sunday School was—morning, 165; afternoon, 260; being an increase of 120 children during the year. Teachers' average attendance, 28; being an increase of 15 during the year. 5,300 children have passed through the schools during the nine years they have been established. The daily attendance of children in the Ragged School is 100; on the Sabbath evening, 70; and on Wednesday and Friday evenings, 65. The attendance at the Ragged Church is most encouraging, the evening service being so full that no sitting accommodation can be obtained.

Average attendance at the Monday evening service, 60; the Thursday evening Prayer Meeting, 25, and the Sabbath morning early Prayer Meeting, (seven o'clock,) 25. The Tract Society comprises 20 members, who visit 300 families twice a month. A course of 12 interesting lectures had been delivered to audiences averaging 150. Details of many other operations were given, such as Adult Classes, Clothing Club, Music Class, etc.; and the whole was so satisfactory, that Henry Reid, Esq., whilst speaking to the adoption of the Report, offered the magnificent sum of £100 towards building a room adequate to the requirements of the neighbourhood. Other gentlemen followed, and, at the close of the meeting, the Chairman stated the total amount raised during the evening was £190. Never was there a cause that demanded Christian liberality more urgently, or that will better repay the outlay. Union Chapel has set a noble example in assisting to diffuse the Gospel in that dark locality, and is already beginning to reap the benefit, in the number of conversions that have taken place.

KENT STREET RAGGED SCHOOLS.

AN interesting Meeting took place, on Friday evening, on the occasion of opening the Kent Street Ragged Schools, which are situated in one of the most degraded localities which it has ever been our lot to traverse. They owe their origin chiefly to the exertions of a few devoted young men and women, who commenced their efforts on Sunday evenings, a comparatively short time since, upon a very limited scale. The demand for instruction increased; the erection of suitable school-rooms became necessary; and a few philanthropic individuals having given a sufficient sum for that purpose, a commodious building was erected, which was formally opened on Friday evening, under the presidency of the Lord Mayor. The Report, which was read by Mr. W. Russell, stated the circumstances under which the school had originated, the progress which had been made in the instruction of the children, and the prospects of usefulness which were entertained by the teachers. The building had cost upwards of £600, £400 of which had been subscribed. The Lord Mayor, in addressing the meeting, gave some of the results of his experience as the Chairman of the East Committee of the City of London, and as a magistrate. He dwelt upon the importance of dealing with the most depraved in a spirit of love and kindness, and urged the importance of every young person, possessing a knowledge of the truth, and enjoying the comforts of life, adopting, to a certain extent, some one poor child, and imparting to it spiritual instruction and temporal relief.

The Rev. T. Binney, in a humorous speech, congratulated the Lord Mayor upon visiting Kent Street, and shaking hands, as his Lordship had done, with the little ragged boys who had crowded around him. He argued that a deep moral effect might be produced by this circumstance upon the minds of the children, and that it might influence their entire history.

The Rev. Dr. Armstrong, of Bermondsey, spoke of the necessity of making the Bible the supreme rule of instruction in every school-room, and showed the substantial unity of all Evangelical Protestants upon the vital principles of religion.

J. Payne, Esq., recited some verses composed for the occasion, with his accustomed ability and vivacity; and concluded with remarks having a practical bearing upon the Ragged School movement.

Apsley Pellat, Esq., M.P., the Rev. Mr. Cadman, Rector of St. George's, and other gentlemen, also addressed the meeting. During the whole of the proceedings the building was densely crowded.

Papers, Original and Selected.

THE VAGABOND BOY.

A FEW nights since we had passed some most joyous hours with the children of a dear friend. With a light heart we walked homeward, though the morning was chilly, and a thick mist hung upon the air. The hum of voices, and the whirl of wheels, were hushed, and London seemed like a mighty hive, whose myriads awaited the coming day to pour forth and gather.

We thought of the little revellers whom we had left, tired with laughter and merriment. The youngest boy had struggled manfully with sleep, that had perched upon his drooping eyelids like a bird upon a waving bough. The little rogue! we pictured him a-bed. We saw the blessed aspect of peace upon his rosy face—that face whose bloom was so rich and plenteous that we wondered not to find its tint upon the pillow. We fancied his merry dream, nothing but prank and song (*music-talk*, as we heard a lisper call it.) We listened to his morrow's history of the revel, and from his little lips kissed off the words he could not utter!

Such "sweet fancies" soon brought us to the door of our humble dwelling; and as we extended our hand to the knocker, a squalid child, who had been sleeping (unperceived by us) upon the stone step, suddenly sprang up, and darted away like a startled deer. We called him to return, but our voice seemed to lend wings to his shoeless feet. We, however, knew him to be the VAGABOND BOY—the street outcast, the bedesman of poverty. It is well that easy comfort should sometimes look into the dens of cheerless squalor, and venture into the narrow alleys whose atmosphere is laden with fœtid exhalations; for some good may be gathered from the impurities—some sympathy awakened by the selfishness of want. Who so fitting a guide as the vagabond boy? He who drew his first breath in a noisome cellar, and whose swaddling-clothes were rags—foul rags.

We write not thus that mincing daintiness should distort her flaccid features, and exclaim, "Poor wretch! rags and a cellar!" There is no real demand upon *her* sympathy—the vagabond boy is the naked heir of vagabond parents, who celebrated his birth at the bar of a ginshop; since he could lisp he has often asked for food, and been told to be silent. Habit made him obedient, and with hunger for his playmate he has returned again to his toys, (an oyster-shell or a broken tile,) and been as happy as the pampered offspring of abundance.

As soon as the vagabond boy can run, he becomes the denizen of the streets—hunting up and down the highways, (like the wild dogs of the East,) for chance morsels, and wondering why the plenty which he beholds on every side is withheld from him. He would take from any, but he fears the blow, for he has been taught the morality of the scourge. Still he exhibits no fretfulness, for he has never known indulgence; and alike reckless of the present and the future, he trusts to the boons of accident for the luxury of existence. His want soon teaches him cunning, and he becomes an actor of no mean pretensions. Now he is one of a group that haunts unfrequented streets, bellowing most discordant psalmody, and trafficking with holy names, which he has heard daily joined to oaths uttered in the

frenzy of drunkenness and contention. No missionary of Gospel truth has sought out his benighted race, and taught the vagabond the value that pious men place upon *his* soul—the anxiety that his fellows feel for *his* temporal advancement. He finds his gain in words that to him have no meaning, and in phrases that convey to him neither hope nor fear.

Why should Religion seat herself at ease, as though her pilgrimage were done, and build herself lofty dwellings, when there are a thousand by-places, even in London, where her foot has never trodden?

Anon the vagabond assumes another character. He seeks some well-frequented thoroughfare, and, crouching upon the pavement, mimics wretchedness almost to tears. His youth assists the cheat; and though none who look upon his miserable face detect the cunning counterfeit, yet how few cast their mite into his ragged lap, or utter a word of pity for the houseless wretch!

The merchant, whose mind is busied with the intricate calculations that are to multiply his stores, cannot pause to succour a vagabond. He subscribes his guineas, and thus by money, endeavours to check the evil he sees, but otherwise cannot aid in arresting.

The busy magistrate, intent upon some scheme to wring the guilty, passes on, contented with the greatness of his purpose. He lives to make justice terrible, and smothers his sympathies under Acts of Parliament.

The wealthy idler, who has hardly known an unsatisfied desire, feels poverty to be dreadful only for its importunities, and marvels that, as he pays his poor-rates duly, how want can have the hardihood to approach him in the streets.

Yet the vagabond is insensible to the contumely of the neglectful crowd; for his state is so abject that he can feel no degradation, but chuckles over the pence that his knavery has won from the few, with as much satisfaction as the more fortunate speculator who has added thousands to his gains.

The parks are the favourite resort of the vagabond. The greensward is the gymnasium where he practises the feats which he has seen performed in the front of the booths at the suburban fairs; and few who witness his various antics, reflect that the mimic is minus a breakfast. He never begs in the parks; there he seems to feel himself an independent vagabond; and loses no opportunity of insulting the timid child of the well-to-do, who walks forth an advertisement of the parents' credit with the milliner or the tailor.

An over-dressed child is to us a painful exhibition. We fear that the tints of its gaudy vestments may stain the mind; and that its velvets, ribbons, and laces, are so many fetters on its beauteous limbs to stay its bounding impulses, and chain it down to the formal action of propriety.

The banks of the river and canals are also much frequented by the vagabond. By the latter he may be seen angling for minnows, or paddling his shoeless feet in the running water, basking in the sun, the very embodiment of indolence. By the river he is a different thing; there he is the type of enterprise and discovery. The rags which cover his legs are rolled up tightly round his thighs, and a battered tin saucepan is slung at his side. Thus prepared, he rushes into the mud left by the ebbing tide, and seeks to gather a meal from the garbage of the river. An emperor could not boast of greater appliances for his banquet. Now he finds a piece of cordage, whose strands were grown in the far west—then he rescues from the receding waters some chips of wood that were the produce of the east—again, the mines of England supply him with a few bits of coal; and thus

he makes, as it were, the refuse of the world minister to his necessity. Such enterprise could discover new worlds, or improve the old ; but—he is a vagabond.

He is a great sight-seer; and, as though proud of his rags, he invariably selects the loftiest and most conspicuous position. He is a most unbiassed auditor at all public meetings that are held in the open air, and cheers both sides of the argument, knowing nothing, and caring as little concerning the ultimate success of either; although he sometimes wonders how those who have so much to eat can have anything to grumble about.

You will sometimes find him at the entrance of a court, or under cover of a dilapidated hoarding, busily engaged at "pitch and toss." He handles the coins with the facility of a juggler, and his dirty face is painfully expressive of the gambler's intensity of excitement. He cheats and is detected; but a few boisterous words soon satisfy his opponent, and the game proceeds with increased watchfulness and redoubled ardour. He feels no shame in the detection, and all that he dreads to lose is his money—the wondrous talisman that finds food to satisfy his hunger. Every day he feels its value more; and impatient at the tardiness of the street charity, he grows less fearful of punishment, and steals.

The offended laws have long since robbed him of his parents, and he is now without even the name of a *home*. His philosophy is equal to the privation, and an empty vault, a secret corner, or the market shambles, only afford him a place of rest.

His passions now begin to develop themselves, and Vice is still ready with her allurements. True, she comes not to him with painted cheeks and glittering attire; her voice has not the dulcet tones, or her limbs the lascivious gracefulness, with which she wins the wealthy sensualist to own her supremacy; but still the boisterous wanton has charms to lure him to her toils. His want and struggles have made him older than his years, and premature in his knowledge of suffering, he is equally advanced in criminality. He has heard drunken riot called enjoyment, and lewdness named as pleasure, and, believing in the truth, the vagabond, whilst yet a boy, becomes a zealous convert. Vice is a greedy tyrant, and exacts her dues with an immoveable severity, and the occasional pilferer becomes the confirmed thief.

The law, vigilant of its rights, soon seizes upon the depredator, and the vagabond boy takes his place at the bar of the police office. Even there he has no shame, for he knows that when his punishment is over, he shall return to his own haunts with an increased consequence. What has he to fear? Stripes! He bore those when a babe. Coarse fare! He knew hunger at his mother's breast, for its fount was dried by poverty. Reproach! Poor fellow! he has been spurned since he could remember. What else has he left to fear? Nothing, for society denies to the vagabond all but a physical existence.

In prison he is still the same. At first the restrictions of the jail are irksome to one who has been so long a wanderer; but he is surrounded by companions whom he has known in the streets, or who are willing to receive him as an equal.

Who can doubt the termination of such a life? Justice having punished the offender, turns him again into the streets, as insensible of all moral guidances, and equally destitute, as when she consigned the vagabond to prison. Punishment has made him more careful of detection, and expe-

rience given him greater cunning. Thus armed, he pursues his predatory warfare with the world, and in his turn hunted and goaded until his recklessness becomes desperation, he rushes again into the hands of justice. Then comes society, with its giant claims and pigmy sacrifices, and demands protection from the wrongs which its own selfishness has provoked.

The purloined handkerchief is amply revenged by the expatriation of the thief, and years of the most degraded and painful existence are set aside as an expiation by the insulted laws. As the felon quits the dock, perchance unmoved at the dreadful future which awaits him, hundreds of his fellow-men, rejoicing in their own moral worthiness, exclaim—"A vagabond!"

The name is a reproach alike to the wronger and the wronged! Society has created other than natural wants and desires, and to insure their gratification, has hedged itself round with laws which it calls justice, and observances which it names morality. Is it not then its duty to instruct all in the mysteries of its creed, since it claims the right of punishing the ignorant? Humanity answers emphatically—YES. But is it so? Are the savage dens of London alone—to say nothing of other large towns—explored by a sufficiently humanizing influence? Does the Legislature seek to raise the wretched class which we have faintly pictured from its moral degradation, and by a recognition of its claims upon the sympathies of society, engender a corresponding regard for the rights of others?

We fill our prisons, and then discharge their branded inmates into our penal settlements, to endure sufferings the most dreadful, and which stigmatize justice with the malignity of revenge. We expend devoted lives and charitable offerings in the civilisation of the distant savage, whose pagan worship recognises a good and an evil, and whose rude life is governed by the dictates of a morality. Why should we seek only to degrade and punish where we might instruct and reward? Why overlook the savagery and moral insensibility of those who speak our own language, and influence our own happiness, by the daily contact which we and our children have with them, directly or indirectly?

We are no advocates for interfering with the liberties of the subject. No! we would take our stand in the foremost ranks of zealous supporters of civil as well as religious liberty. But this is not the question, nor does it apply to the case of the vagabond. What he calls liberty, we prove to be licentiousness. He knows nothing of the results of moral discipline, nor of the rewards of honest and consecutive labour. He is, in fact, like the wild ass's colt, and needs the harness and the break, by means of which alone have we any right to expect such results as self-content, industry, respectability. The duty of this training is doubtless parental; but where the parents, from whatever cause, are unable or decline to discharge the duty, then doubtless the duty is the State's, as parents. But our observation of the treatment of the vagabond leads us to conclude that the State, as well as the parents, is surely guilty respecting our brother. The training he received from his parents truly was bad enough; but when the State stepped forward and raised our hopes, we found its treatment only made the vagabond more hardened, more dangerous to society, and tenfold more the child of the devil. Instead of sending him to prison to suffer apparently vindictive punishment, he ought to have been placed in the Reformatory School, as a morally diseased patient to a moral hospital, not for a few days merely, but till he is morally convalescent. To accomplish

which he needs separation from evil associates, and requires a position where his moral faculties can be developed. When these are sufficiently strengthened, the work must be completed either by apprenticeship at home, or emigration to the colonies; not as a branded convict, but as an emigrant labourer about to become a producing and consuming colonist, and thereby add strength rather than weakness to the parent state. These things are done elsewhere, and we know not why they are not done here. The means are available, however Herculean the task; but while the VAGABOND believes that the withering indulgences in vice are all that he can know of GOOD, let Justice throw aside her balance, and acknowledge that she only retains her sword.

RAGGED CHURCHES.

THREE months ago we called the attention of our friends to the question of Ragged Churches. In endeavouring to point out the vast importance of their general establishment, we referred to the successful experiments made at Aberdeen and Northampton, where great results, socially and religiously, have already followed the preaching of the Gospel to the "very poor." We saw that this class cannot, from their degraded and impoverished condition, go to our ordinary places of public worship; and that even if they did occasionally venture to cross their thresholds, they would not be likely (from the painful contrast between their own rags and wretchedness, and the well-dressed pew-occupying congregation, of which they felt they formed no part) to return a second time.

From the facts brought to light by the City Missionaries, it is plain that there is a frightful amount of brutal and heathen ignorance on which the ordinary ministrations of the Gospel never *tell*, and who, in consequence, live and die in their sins. We believe, therefore, that we but gave expression to the growing convictions of multitudes, when we declared that it was not enough that we should have Ragged Schools, and Bible Classes for young men and women as well as young children, as well as "Mothers' Meetings," and other "Aids" to the development of Christian principle and practice. It "pleases God" *now*, as truly as it did when Paul was a herald of the Cross, "by the foolishness of *preaching*, to save them that believe." With all our previous efforts, we have *not* hitherto done homage to the grand miracle of the Gospel dispensation, that "to the poor the Gospel is preached." The *poor*, yea, "the very *poor;*" where are they not, even in this, the richest and most prosperous country in the world? And, alas! if the great majority of them are *poor for both worlds*, is there not a cause? Has the Christian Church stooped, as becomes her character and office, in order to "lift up the beggar from the dunghill, and to set him among princes?" even among those who, once outcast and vile, are made, through the power of Gospel truth, accompanied by the energy of the Holy Spirit, "kings and priests unto God?" True, she has begun to seek out the young, and has already brought up rich treasures from the deep mine into which a shaft was sunk in faith and hope, by "a band of men whose hearts God had touched." But with regard to the crowds of *adults*—men and women, youths and maidens, who were born *too early*, or who live *too late* for Ragged Schools—to purify, bless, and save, little or nothing spiritually has been done for them. And now the idea of Ragged Churches is suggested, and is beginning already to threaten the overthrow of that barrier which hitherto has enabled Satan to reign undisturbed over a multitude who have been "taken captive at his will." We therefore reiterate with solemn emphasis what we said in our March Number, that what is needed for the evangeliza-

tion of these masses, is a place where, in a community and brotherhood of want and woe, where "fraternal feeling" in adversity would draw the poor to each other, where any remains of self-respect would not be wounded—where, coming forth quietly out of their garrets and dark haunts, they might meet together, and be met by one who, full of yearning pity for their souls, was ready to pray with and to pray for them, to lead them to sing the songs of Zion, and, above all, TO PREACH TO THEM ABOUT GREAT SINS AND A GREAT SAVIOUR. That is what we want in London, and all the cities and towns of the empire!

We have been much gratified in finding that, as one result of our appeal, a single donation of £20 was offered for the advancement of the great object in view. But, more than this; the subject being brought up for discussion, there comes to light the pleasing fact, that the experiment has been for some time more extensively made than we were at all aware. From a statistical table now before us, it appears that in London and the neighbourhood, no less than *thirty-five* places for religious instruction have been opened for the classes whose spiritual interests have been so long neglected, and that these have been attended by ragged congregations amounting to *fourteen hundred and twelve* individuals.

No doubt the organization in many instances has been imperfect, as is always the case with efforts which are new and tentative in their character. And, besides, the publicity or notoriety which attaches to an ordinary house of worship in any locality has been wanting, as in the case with those "Ragged Churches," erected and known *as such* at Aberdeen, Northampton, and elsewhere. We do not, indeed, hold it essential to the commencement and progress of the movement, that separate structures should be reared, bearing on their very front their specific title and design, and in point of architecture and accommodation inviting the "very poor" to repair thither, as to a religious house intended for their own benefit, and where, without intermixture with other classes, they may hear the Word of Life.

But we do believe, that for the permanence and success of the enterprise, as well as for the enlisting of public sympathy and support in its behalf, it is necessary that either the "Ragged School" should also be known in the district where it stands as "The Ragged Church" also, or what we submit is still better, that like the chapel attached to the school, or *vice versâ*, the *ideal* of Christian instruction for adults, as well as children, for the Lord's day and the week day together, will only be consummated when the "Ragged Church" and "Ragged School" shall stand side by side all over the land. And now, we begin to cherish the expectation that such a consummation may yet be reached. We do not disguise from ourselves or our friends, the difficulties which lie in our path. We can well conceive that conscientious objections will be made by many earnest Christians, who may think that this scheme must lead to the violation of ecclesiastical order, and to other abuses and evils incident, in some cases, perhaps, to an ambitious desire on the part of persons not duly qualified to usurp the functions of a regular ministry. It is not to be concealed, that there *are* obstacles arising from these and kindred causes. And yet, in the case before us, catholicity of feeling must and will lead to the cutting of a knot, which it might be vain to seek to unloose. The peril is imminent,—souls are perishing, even while we dispute or hesitate,—and if we cannot unite in "saving them with fear, and pulling them out of the fire," they shall very soon have gone to the place where the voice of mercy cannot reach them. Let there be mutual concessions in this matter. Let wise men, "men of understanding of the times," ever keeping steadily in view the glory of Christ, and the salvation of the masses, see what *can* be done, and what is the common ground on which they can co-operate. Evangelical churchmen, remembering that what Dr. Arnold called "The Antichrist of priesthood," and the doctrine of an exclusive Apostolical Succession, is alike repugnant to

the teachings of English Reformers, as to the spirit of primitive Christianity, will not insist that Episcopal education and Church forms are alone to be adopted in the "Ragged Church" movement. If "Christ is preached" by an Evangelical Nonconformist, evidently called of God, qualified by the gifts and graces of the Spirit for his work, such a man will be regarded by the pious Churchman as an ambassador for Christ, who in the "Ragged Church," as well as the Dissenting Chapel, ought to have the liberty of showing unto men the way of salvation. On the other hand, we believe that those excellent members of the Church Catholic, who, as Nonconformists, do not use forms of prayer, nor prefer ministers episcopally ordained, would rejoice exceedingly on hearing, that under Episcopal license, and in every district where the masses were perishing for lack of knowledge, "Ragged Churches" were raised, in which the pure Gospel of Jesus Christ was gratefully and affectionately preached, by clergymen whose grand aim was "to save souls from death, and to hide a multitude of sins." That such a spirit, on *both* sides, is ready to manifest itself, we have no doubt. One proof of this is furnished by the fact, that the proposal to erect a Ragged Church in Mile-End New Town, (where Popery is about to rear one of its grand cathedrals, and where there are multitudes for whose souls no man has hitherto cared,) though made by a Dissenting minister, who has devoted several years of faithful labour to the district, has yet been welcomed by many Evangelical Churchmen, who have liberally and promptly subscribed to the undertaking. But it is of far greater importance than any local or desultory effort, that, as we now joyfully announce, a "Ragged Church and Chapel Union" has been formed, under auspices which must command the confidence of all Evangelical Protestants. Of this "Union," the Earl of Shaftesbury is the Patron, and in the Committee, and other offices of the Society, Churchmen, Presbyterians, Congregationalists, Wesleyans, and Baptists, will find themselves duly represented. In the prospectus it is stated, that "the object of this Association is to raise funds for the opening of places of worship for the especial accommodation of the poorest and lowest classes in the metropolis—the ragged and degraded." It is justly declared, that places of worship are required, for the present at least, in which all shall be on a level; where all shall feel there is but one Superior Being—He who is the great Master of assemblies; and that all present are brethren. Every poor lad, however tattered may be his clothes, feels "at home" in the Ragged School. As he enters the door, and takes his place on the form, he says within himself, "this is a place on purpose for me." *Then let there be similar places for adults, where they may go and listen to the truths of the Gospel.* For want of such accommodation, alas! too many go down to the grave without ever hearing that "Christ Jesus came into the world to save sinners." And in reference to the hopefulness of the enterprise, it is added:—

"From the experience of Ragged Schools, we are warranted in concluding that if such persons could be once persuaded to attend the means of grace, of which there is little doubt, they would ere long emerge from their miserable and degraded condition, and become respectable members of society. It would then be desirable to urge their attendance at other places of worship, so that the buildings belonging to this Union may be confined to the use of the ragged and destitute classes, and thus a constant stream be continually brought under the elevating influence of Divine truth."

It is also distinctly stated, that "the appointment of the necessary agents to carry on the work should be entrusted to the local Committees." This provision is well worthy of notice, together with that indicated in the *fourth* rule, "that the agents who may be employed in such buildings *shall not administer the ordinances of Baptism and the Lord's Supper, but shall urge those who become* interested in the truths of the Gospel, or who may rise in the social scale, to attend other places of worship, so that those provided by the Union may ever be secured to the classes for whom they are designed."

We apprehend that in these two provisions will be found, through the Divine blessing, a solution of those denominational difficulties to which we have alluded. We do not give at length the "Rules" of the "Ragged Church and Chapel Union," but the *third* Rule will give assurance to our readers, that the souls of that people will be fed with the very marrow of Gospel truth.

"III.—That, in the buildings which may be aided, wholly or in part, by the funds of this Association, the following doctrines, taken from Holy Writ, shall be prominently taught, viz.:—'All have sinned, and come short of the glory of God;' 'In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us;' 'Except a man be born again, he cannot see the kingdom of God;' 'The blood of Jesus Christ cleanseth from all sin;' 'Being justified by faith, we have peace with God, through our Lord Jesus Christ;' 'Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved;' 'Without holiness, no man shall see the Lord;' 'Ye are sanctified by the Spirit of God;' and, finally, that the Bible, and the Bible alone, contains all the knowledge necessary for salvation."

The appeal of the Committee is published, and we trust will receive a cordial and prompt response from all our friends. We have again and again urged in reference to crime, that "prevention is better than cure." And so we say in conclusion, in the words of an excellent gentleman,* that besides those ragged poor who cannot help themselves, "there is another class of men for whom Ragged Churches are intended. They are men who avoid the light; they dwell in the dark places of the earth. Their deeds are dark too, they feed upon crime. They think not but of evil; they dare not reflect. They are 'fast bound in misery and iron.' Reader, despise them not; but for the restraining grace of God, you too might be as bad as they. And what do we do for them? We put them into jail, when we detect them. There indeed we have Chaplains, and it is well. Our prisons, alas! are seldom reformatory; but should a prisoner have received a serious impression while in jail, is that impression likely to be strengthened when he is turned out with the brand of infamy upon him? Cut off from society, from employment, and from the means of grace, at least in point of fact—for none of our institutions are for him—he knows and feels, that he is an outcast, and he is in despair. Yet there is One who will receive him, but he knows it not; One whose amazing love offers him happiness for ever, but he is ignorant of it. Oh, then, for the love of God, give him a place to which he can and will go—where he may find and feel the 'community and brotherhood of want and woe.' A city of refuge standing open, ready with life-giving food and shelter for him that would escape for his life from his soul-destroying pursuer. A place where he may find the 'Friend of sinners;' where he may hear no scoffing or jeering companions, and fear no deriding looks; where he may feel at home, as the ragged boy does in his Ragged School, while he hears of God's high purpose for man, effected by the wondrous love of Christ, and the life-giving influence of the Holy Spirit."

Let the great truth then be joyfully recognised, and prayerfully pondered, that "what the RAGGED SCHOOL is to *the young*, the RAGGED CHURCH will be to *the adult*." Separate as the "Ragged Church and Chapel Union" must and ought to be from the "Ragged School Union," it is impossible that we should not as earnestly desire its prosperity, as we have heartily advocated its establishment.

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* "Ragged Churches. An Appeal for their Formation and Extension." By A. Sperling, LL.B., Barrister-at-Law.

THE CHILDREN'S AID SOCIETY OF NEW YORK.

It is consolatory to find that one of the results of Ragged Schools in this country, has been the establishment in the United States of a kindred Institution, "The Children's Aid Society" of New York, and of a new paper called the "Ragged School Reporter," which, like our own Magazine, is published for the purpose of bespeaking pecuniary aid and public sympathy for the cause it advocates.

The movement in New York has owed its origin to individual effort. The Rev. Lewis Pease is the name of the good missionary who, struck with the physical and spiritual destitution of the people inhabiting The Five Points district of that great city, and having in vain appealed to the parents and adult persons among them to lead a better course of life than that they were pursuing, turned his efforts towards rescuing the "little children" from the state in which they were. "He gathered a few around him one morning," says the account before us, "and said, 'Boys, show me a baker's shop.' They ran eagerly to do so; but the baker refused at first to feed these 'young thieves,' as he termed them; so the missionary purchased bread, and distributed it himself. 'And now, children,' said he, 'will you come to my meeting, next Sunday, at the corner of Cross Street?' They answered, 'Yes;' and kept their word; but the meeting was far from encouraging to the prospect of reform. Hootings and peltings greeted the religious exercises, and constrained a speedy adjournment; nevertheless, Mr. Pease had broken the ice; and on the Sabbath following he opened his meeting in the room fitted for the purpose, and which had formerly been a *grog shop*. Here, by mingled appeals to moral and physical wants—by feeding the hungry, coaxing the timid, and gradually familiarizing his operations to the peculiar natures with which he had to deal—he at length gathered up an attentive and quiet congregation, out of what had been the very dregs of the 'Five Points.'

"Mr. Pease soon discovered that, to gain influence in this degraded locality, he must go and live there, and become a neighbour of the inhabitants. Accordingly, he took up his abode among them, and received as inmates some of the most destitute and wretched. A Sabbath and Day School were soon in active operation, and a commencement made for industrial training. For some time the whole pecuniary responsibility of the undertaking was upon himself, assisted by such voluntary subscriptions as he could raise; but after a time, the Institution had become so far enlarged, as to require the renting of three houses, in addition to that originally hired. The National Temperance Society thereupon came forward with a proposition, which was accepted, to take the Institution, with its superintendent as agent, and become responsible for it for the future."

Since then, the Children's Aid Society has been established; and its appeal to the public is so well expressed, gives us so complete an insight into the state of the Juvenile Dangerous Class of New York, and points out so convincingly the means by which the existing evils may be met and provided against, that we cannot do better than call the attention of our readers to it:—

"'This Society,' says the notice, 'has taken its origin in the deeply-seated feeling of our citizens that something must be done to meet the increasing crime and poverty among the destitute children of New York. Its objects are to help this class, by opening Sunday Meetings and Industrial Schools, and gradually, as means shall be furnished, by forming lodging-houses and reading-rooms for children, and by employing paid agents, whose sole business shall be to care for them.

"'As Christian men, we cannot look upon this great multitude of unhappy, deserted, and degraded boys and girls, without feeling our responsibility to

God for them. We remember that they have the same capacities, the same need of kind and good influences, and the same immortality, as the little ones in our own homes. We bear in mind that One died for them, even as for the children of the rich and the happy. Thus far, almshouses and prisons have done little to affect the evil. But a small part of the vagrant population can be shut up in our asylums; and judges and magistrates are reluctant to convict children, so young and ignorant, that they hardly seem able to distinguish good and evil. The class increases. Immigration is pouring in its multitudes of poor foreigners, who leave these young outcasts everywhere abandoned in our midst. For the most part, the boys grow up utterly by themselves; no one cares for them and they care for no one. Some live by begging, by petty pilfering, by bold robbery; some earn an honest support by peddling matches, or apples, or newspapers; others gather bones and rags in the streets, to sell. They sleep on steps, in cellars, in old barns, and in markets; or they hire a bed in filthy and low lodging-houses. They cannot read. They do not go to school, or attend a church. Many of them have never seen the Bible. Every cunning faculty is intensely stimulated. They are shrewd and old in vice, when other children are in leading-strings. Few influences, which are kind and good, ever reach the vagrant boy; and yet, among themselves, they show generous and honest traits. Kindness can always touch them. The girls too often grow up even more pitiable and deserted. Till of late, no one has ever cared for them. They are the cross-walk sweepers, the little apple-pedlars and candy-sellers of our city; or, by more questionable means, they earn their scanty bread. They traverse the low, vile streets, alone, and live without mother or friends, or any share in what we should call home. They know, also, little of God or Christ, except by name. They grow up passionate, ungoverned; with no love or kindness ever to soften the heart. We all know their short, wild life; and the sad end.

"'These boys and girls, it should be remembered, will soon form the great lower class of our city. They will influence elections—they may shape the policy of the city—they will, assuredly, if unreclaimed, poison society all around them. They will help to form the great multitude of robbers, thieves, vagrants, and prostitutes, who are now such a burden upon the law-respecting community.

"'In one ward alone of the city, the XIth, there were, in 1852, out of 12,000 children between the ages of five and sixteen, only 7,000 who attended school, and only 2,500 who went to Sabbath School—leaving 5,000 without the common privileges of education, and about 9,000 destitute of public religious influence.

"'In view of these evils, we have formed an Association, which shall devote itself entirely to this class of vagrant children. We do not propose in any way to conflict with existing asylums and institutions, but to render them a hearty co-operation, and, at the same time, to fill a gap, which of necessity they have all left. A large multitude of children live in the city, who cannot be placed in asylums, and yet who are uncared for, and ignorant, and vagrant. We propose to give to these WORK, and to bring them under religious influences. A Central Office has been taken, and an agent, CHARLES L. BRACE, has been engaged to give his whole time to efforts for relieving the wants of this class. As means shall come in, it is designed to district the city, so that hereafter every Ward may have its agent, who shall be a friend to the vagrant child. Boys' Sunday Meetings have already been formed, which we hope to see extended, until every quarter has its place of preaching to boys. With these we intend to connect 'Industrial Schools,' where the great temptations to this class, arising from *want of work*, may be removed, and where they can learn an honest trade. Arrangements have been made with manufacturers, by which, if we have the requisite funds to begin, *five hundred*

boys, in different localities, can be supplied with paying work. We hope, too, especially to be the means of draining the city of these children, by communicating with farmers, manufacturers, or families in the country, who may have need of such for employment. When homeless boys are found by our agents, we mean to get them homes in the families of respectable, needy persons in the city, and to put them in the way of an honest living. We design, in a word, to bring humane and kindly influences to bear on this forsaken class—to preach, in various modes, the GOSPEL OF CHRIST to the vagrant children of New York.

"'Numbers of our citizens have long felt the evils we would remedy, but few have the leisure or the means to devote themselves personally to this work with the thoroughness which it requires. This Society, as we propose, shall be a medium through which all can, in their measure, practically help the poor children of the city.

"'We call upon all who recognise that these are the little ones of Christ; all who believe that crime is best averted by sowing good influences in childhood; all who are the friends of the helpless, to aid us in our enterprise.'"

May the CHILDREN'S AID SOCIETY flourish, and accomplish all the good its promoters have at heart!

"FAINT, YET PURSUING."

A BRIEF MEMOIR OF THE LATE MISS JANE M. HUGHES, THE DEVOTED DAY SCHOOL TEACHER OF THE "FIELD LANE RAGGED SCHOOL."

IF ever the above words could with propriety be applied to other than Joshua and his three hundred men, (Judges vii. 4,) they marvellously express the character of the departed one, the subject of this memoir. With an object before her, she lived for and sacrificed all to it. "*Not* weak in *faith*," though weak in body, she *knew*, or rather she *allowed* no difficulties—she was "faint, *yet* pursuing."

Miss Hughes was born in London, June 14th, 1821. She was a thoughtful child, and liked good books, but scarcely the subject of deep convictions till between sixteen and seventeen years of age. It was a sermon on the day of judgment that first made her tremble. After the work of grace had been begun in her soul about three years, she was one Sunday passing down Gray's Inn Lane, and was driven by a snow-storm into the Episcopal Chapel, where the late Mr. Mortimer was preaching. This was of God, as the sequel will show. The trials through which that afflicted, but honoured servant passed, and the comforts he received, were not simply for himself. He "comforted others with the comfort wherewith he himself was comforted of God," and the trials through which Miss Hughes had to pass made his sermons very precious to her. For years she fed and grew under his ministry. Until 1844, she was not led out into active service for the Lord. She had learnt, however, the Lord's grace and love, and was now to tell of Him. In August of that year, a fellow attendant on Mr. Mortimer's ministry prevailed upon her and her companion, (then Miss Rice,) to promise to attend the Field Lane School, then comparatively in its infancy. Miss Hughes went the same afternoon. A class of boys was subsequently given to her, and though, when first invited to the school, she had shrunk back on the ground that she had never been used to teaching, she *at once* became thoroughly interested. Her *heart* was in it. *This was the secret of all her after devotedness and continuance.* She never left the work from that day till she went to her bed from which she never rose, having persevered for nearly nine years. For four years she was a voluntary teacher. In 1848, she became the Day School Teacher. To this she gave her whole soul. She strained every nerve in the work, and as her kind and Christian physician, (Dr. Waller of Finsbury Square,) said, "it *was*

NERVE, and *not* STRENGTH." For some time she managed the school entirely without assistance. During the whole time she was connected with it, she had the school in perfect order. The stamp of her little foot, (she was very small of stature,) not only demanded, but effectually commanded silence, and often has some comparatively gigantic stripling, (for elder boys and young men gladly attended the day school,) been unable to resist her. She was firm, yet gentle, and would be minded. But it was the firmness and gentleness of LOVE!

Miss Hughes was not one of those who labour a certain number of hours for a certain sum. "Field Lane" was her home—the work her delight. Not only did she labour during the week, but no one could dissuade her from attending the Friday and Sunday Evening School. The difficulty was not to *insure*, but to *prevent* her attendance. Her labours were great even for a *strong* person, and she was ever of a *weakly* constitution; and in addition laboured under repeated attacks of bronchitis and most violent palpitations from a heart in some way affected. Sometimes these attacks *compelled* her to be absent, but often at other times has she gone to work in a state when others would have kept their bed. On one occasion Dr. Waller had ordered her leeches, and the friends with whom she resided were alarmed in the night, being unable for some time to check the profuse bleeding, and yet the next morning she was at "Field Lane," as if nothing had happened. In short the question with her was not, *Should* I go? but, *Can* I? If she found the thing *possible*, that was enough. Thus, notwithstanding all her ailments she lived above them, and did more than many *healthy* persons. Truly she was "faint *yet* pursuing."

The following motto, found written in her diary, bearing date January 1st, 1853, is characteristic of her indomitable perseverance in the improvement of time:—

"Servant of the Lord most high,
Catch the moments as they fly."

In the month of March, this year, she had a most severe illness. She told Mr. Brock of Bloomsbury Chapel, (under whose pastoral care she had been from the time Mr. Mortimer proposed to leave London in 1849,) when he called to see her during her illness, that she once thought she should have died. She rallied, however, and for a little time, prior to the School being closed for cleansing, again resumed her duties; but she never *quite* recovered the attack. The day of the annual meeting, May 4th, was the last time she was there. She complained of being very ill; but the friends who gathered on the occasion, little thought they should never see her again till "clothed upon" with her "glorious body." She went home, took to her bed, and on the ninth day she was "absent from the body, present with the Lord." Thus, to the very end, she clung to Field Lane—"faint, yet pursuing."

On the following Wednesday, her remains were removed to a spot she had once said she should like to be buried in—Abney Park Cemetery—the place where Dr. Watts wrote many of his hymns, and where so many of the Lord's saints "sleep;" among the rest, the former Treasurer, and one of the Committee of the school.

A large number of persons gathered, among whom, in addition to Mr. Gent, from the Ragged School Union, were the Treasurer, and many members of the Committee and teachers, a large group of parents, several with infants in their arms, and some of the children and young men from the school. Had the place of interment been nearer, the *whole* School would have been there; as it was, the grave was surrounded by several rows of mourning friends, all of whom loved her, and deeply felt her loss. Mr. Brock attended on the occasion, and was evidently much moved. On the following Sunday he preached an excellent sermon from "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"Field Lane" has had a loss, indeed, in the removal of this devoted teacher; *such* a teacher is a precious gift. In supplying her place, it is not *talent* simply that is wanted—*that* money can purchase; but it is *devotedness and talent combined*, that are required. *This* the Lord alone can give. Would we ever realised that it is "the Lord of the harvest" that must "send forth labourers into his vineyard!"

As a little record of her labours, the Committee have caused the following notice of her removal to be placed in their Minute-book:—

"This Committee record, with the most intense regret, the death of their esteemed teacher, Miss Jane Margaret Hughes, which took place May 13th, 1853, at the age of thirty-two. Her long connexion with this school, her labours of love—first as a voluntary teacher on the Lord's Day, and subsequently, in addition, as their Day School Teacher, (for which positions she was so eminently fitted by nature, and so abundantly qualified by grace)—her singleness of eye; her marvellous and untiring zeal which led her to sacrifice time, friends, health, comfort, to this one object—the good of the school; and adorned as were these efforts by her unostentatious, retiring, and consistent walk; secured for her, while living, the love of many friends, who deeply deplore her loss, and treasure in their memory this bright example of the grace of God."

The following is from the Earl of Shaftesbury:—

"*May 16th*, 1853.

"Dear Mounstephen,—Few things could have more afflicted those who wish well to the Field Lane School, and the honour and happiness of the poorer classes, than the event which you have just announced to me—the death of Miss Hughes.

"She was indeed a bright example to every one, high and low; and our only comfort is, that she has gone to shine in the place promised to such as her, 'as the stars, for ever and ever.'

Yours truly,

Shaftesbury."

In conclusion, let us comfort ourselves with the assurance that Miss Hughes did not labour without fruits. If we mistake not, she reaped a little in her *life-time*; but we do well to remember, in training children, it is rather "*seed-time*" than "*harvest*." But the harvest is *to come*. The "bread cast upon the waters shall be found after many days." Who will doubt but that many a child from Field Lane, though never blessed with the paternal instruction of a faithful *mother*, like Eunice, (2 Tim. i. 5,) yet having had *such* a *teacher*, will, through God's grace, treasure up the good seed in their minds; so that Timothy may not be alone in his experience, (2 Tim. iii. 15), and our departed friend not without her "joy and crown of rejoicing in the day of the Lord Jesus!"

Plans and Progress.

PROFESSIONAL BEGGARS AND JUVENILE THIEVES.

Professional beggars!! what a title—who are they? Why, beings dwelling on this earth, with hands to work and strength to labour; who, upon principle and by practice, eschew all employment which causes the sweat to rise on their brows or their backs to ache. Men who trudge from union to workhouse, from farmhouse to gentlemen's seats, getting food and sometimes raiment free from charge; and lead a jolly life, with "chops and steaks o' nights to supper," and pots of ale and pipes of tobacco at others' expense, and all without giving a particle of labour in return.

Arrant rogues and sturdy beggars; such a one as a friend of ours introduced to his stable yard a short time ago, and said, if he would wheel some

barrowfuls of manure into his field, he would (since he was starving and so badly off) give him a breakfast; and, behold, when he had turned the corner, this same starving man was seen scudding away across the fields, leaving the barrow upset on the roadside; determined *not to give one drop of his precious sweat* even for a good substantial breakfast.

Such a one as once upon a time was carried in our country from door to door, in a barrow, because he was so poor, infirm, and lame; and one day, as he was thus being carried across a field, a bull happening to come galloping up, and the men throwing him down for fear of their own bodies becoming acquainted with the bull's horns, jumped to his feet, and was over the wall at the end of the field before his scampering and affrighted assistants.

Such a one as we long to see tied to a tree and well thrashed, or well ducked in a horse-pond.

Vagrants upon principle; for why should they work when there are plenty of workers already, and plenty of food, too, and plenty of silly folks who will give them to eat if they can only manage, by a well got-up story, to touch the tender feelings of the gentle and the humane?

Such are to be met with everywhere. In our pages we have occasionally shown them up; take for example, "Promiscuous Almsgiving," (See "Magazine" for November, 1852.)

Such we can see every night we walk home, whether in the form of "poor shipwrecked mariners," or "desolate widows," or sailors' little boys rigged out in the extreme of neatness for the occasion, by the road-side; in all and every such case one is almost certain to find on inquiry that the cases are impositions, the beggar is generally an arrant rogue. Would that our friends would believe this, and never give money in the street to such cases! If they would only look a little into the evil they tend to perpetuate by such indiscriminate charity, sure we are, they would hesitate, and perhaps never again give money in that way.

Not only do parents thus bring up their offspring to vagrancy and to idleness, but they are found to compel their poor children to steal as well as beg, to supply the craving of their sensual appetites. Cases are by no means rare of parents idling in their own lodging-house, or low public-house, while their children are forced by them to beg or steal, and beaten if they do not bring them money.

The children who are thus schooled in *vice and trained to crime*, are sometimes very young—even under six years—as was the case with two, one six and the other three years, lately brought before the magistrate in Scotland, for setting traps to catch game. There can be no doubt as to who are the guilty parties in such cases, and the pity is that *they should* escape, and the poor children be the sufferers.

Even where the parents do not openly drive them to vicious courses, yet if they so neglect them as to lead them to begging and theft in order that they may live, surely something should be done for such children, and something should be done WITH such parents.

We may labour in our Ragged Schools—and thank God we rescue many—but while such houses continue, and such an example is set, how very little way we make with children of such a class! Surely something more effectual should be done to rescue such unfortunate neglected ones; and parents who can work, and yet live idle—and those who are in work, and yet neglect their families—should be made to provide, not only food, but education for those, who, if thus suffered to grow up ignorant and neglected, must inevitably become a curse to society.

Here is a gigantic evil in the midst of us—*professional beggary*, leading to *professional thievery*. Is it to be allowed to go on? If not, what are the most palpable and the most simple remedies?

We have Ragged Schools, but thousands of children will not come, or their parents can get more money by keeping them away.

Does it not become the part of a wise legislature to step in and compel such parents to do their duty? Enjoying as they do the protection of the State, and living in a Christian country, are they not bound to give something in return?

If the matter were harmless, it would be another affair; but it causes mischief to all around. Property is not safe—the morals of families are not safe—a volcano is at our doors—what then is to be done?

Our friends at Aberdeen grappled with the evil long ago. They found, although they opened Free Industrial Schools, many would not come, and begging went on as before. They proceeded to apprehend all children found idling or begging in the streets, and to carry them off to the Ragged School, telling them that they were welcome to return next day, and get food and work as before, but that street-begging *would not be allowed.*

They had no law for this beyond a Local Police Act, which regards street beggary as an offence. But the proceeding did a vast deal of good, and they have continued to pursue some such plan ever since. By bringing such children before a magistrate they suspend his punishment, and send him to the school; if he continue to go there, good and well; if not, punishment is resorted to. This system has nearly extinguished juvenile vagrancy in Aberdeen.

Some think that our friends there have a law that permits them to do this. This is not the case; they have petitioned to have such a law for years, but have not got it yet. In a letter just received by the writer from the founder of the Aberdeen School, Sheriff Watson says:—

"Till we get *an act authorising the magistrate to deal summarily with this class*, our prison returns will always show a fair proportion of juvenile delinquents. It seems very strange that our legislators should hesitate so much about giving the magistrates power to send a child to school, when they invest him with such large powers in the matters of whipping and imprisonment; so true it is, that '*Wisdom crieth out in the streets, and no man regardeth it.*'"

At a late Public Meeting in Aberdeen on this subject, the Lord Provost presiding, Mr. Thompson, Justice of the Peace, and Chairman of the Prison Board, observed,—

"While they had got hold of a large class of the outcast population, there was still a great number that they could not get hold of till they had a new law on the subject, and he hoped the time was not very far distant when they should have a law that would not only allow a magistrate to send juvenile criminals to an Industrial School, but that would compel him to do so, instead of sending them to prison. Many objections had been urged against such a measure, as interfering with the authority of the magistrate and the parent, and with the liberty of the child; but he was aware magistrates often felt themselves in a very painful position when obliged to send juvenile criminals to prison, and they would be very glad if Government would take a part of the responsibility off their hands by such a law as he had indicated. He thought the law should be very chary in interfering with the authority of parents, but it was matter of notoriety, that some parents cared nothing for the education of their children, and *all they wished was that they could say to the parents, educate your child if you please, but it shall not remain uneducated.*"

Our friends in Aberdeen have had a Bill ready for some time, but cannot obtain the legislative sanction to its provisions. These are chiefly as follows:—

That when any boy or girl, under sixteen years of age, is brought up, *charged with any offence* which the magistrate could try summarily, it shall be lawful for such magistrate, (instead of adjudging the offender upon conviction to suffer punishment,) to continue the diet *sine die*, and to order such offender to be sent to a School of Industry instead; but if such boy or girl desert, then he or she shall be brought up again, and punished. Also, that when any idle, or vagrant boy or girl, under sixteen, shall be brought up, though not accused of any actual offence, it shall be lawful for the magistrate to do as above, the parents in both cases to be made to pay towards their

support, or failing them, the parish where such vagrant children are found, or in cases of conviction for any offence, the prison board of the county within which the offence was committed.

It is rather curious, that while in Aberdeen they practise a certain course *without a law*, in Glasgow they have a local Act, which gives them the power to do the very same thing.

One of the clauses of the Glasgow Police Act, 6th & 7th Vic. c. 99, entitled, "Procedure as to persons sending out children to beg," is as follows:—

"And be it enacted, That it shall be lawful for the officers of police to apprehend and bring before any of the said magistrates all young persons found begging, or sent out for that purpose, within the limits of this Act, and also the parents or other relations of such young persons, or other parties by whom they have been so sent or suffered to go out, and on complaint being established that such young persons have been sent out, or suffered to go out for that purpose by their parents, or either of them, or by any other relation or any other person, to whose control they had been subject, and that such parents or relations, or persons respectively, are of profligate habits, it shall be lawful to the said magistrates, or any of them, to punish such parents or relations, or persons, as vagrants or disorderly persons, by imprisonment for a period not exceeding sixty days; and such young persons may be sent to either of the Houses of Refuge provided in the said city."

The good effects of this Act in Glasgow are said to be very remarkable.

The question comes now to this. Why should we not try some such plan in England, and especially in London,—the rendezvous for professional beggars, of all grades and of all ages?

The Committee of the Ragged School Union have brought this important subject under the consideration of the friends of the Ragged Schools of London. A special meeting of delegates was convened, on April 27th, in St. Giles's School-room, when the Earl of Shaftesbury presided. His lordship explained the law in Glasgow, and the practice adopted in Aberdeen, as applied to vagrant children and their parents. The subject was then discussed by a very full meeting, and the following resolution was adopted by a very large majority:—

> "That the Glasgow and Aberdeen plan of dealing with vagrant children who are neglected or perverted by their parents or other natural protectors, as explained to this meeting by the noble Lord, the Earl of Shaftesbury, would be a great blessing to this Metropolis, both to the children, the parents, and the public; and that the noble Lord be encouraged to endeavour to obtain from Parliament powers to carry out such a plan in England."

Many authorities could be here quoted for such a system: first, that a child should not be subjected to criminal punishment for petty offences, when, from its ignorance and destitution, arising from parental neglect, it is out of its power to know, or even knowing, to obey the laws; and secondly, that when parents can be proved to neglect their duty towards their offspring, by neglecting or perverting them, so that they become a nuisance to society in general, the public have a right to step in and protect such children, but not to suffer the parents to escape responsibility.

The Birmingham Conference on Juvenile Delinquency, and the Parliamentary Committee resulting from it, almost unanimously confirmed these views, and the only difficulty is to carry out the idea, without unduly interfering with the liberty of the subject, or entailing upon public funds, expenses which private persons themselves ought to pay.

In another paper, we shall proceed to discuss these topics more at large, and give quotations from evidence just taken before the House of Commons on this subject.

Notices of Meetings, etc.

FIELD LANE RAGGED SCHOOL.

THE Eleventh Annual Meeting of the Field Lane Ragged School and Night Refuge for the Destitute was held in the large school-room, West Street, Victoria Street, Holborn, May 4th. The meeting was numerously attended, and was presided over by the Right Hon. the Earl of Shaftesbury.

The Noble Chairman, in opening the proceedings, remarked, that it had been his lot to address them so often on the subject of Ragged Schools that he could now say little that was new upon the subject. Neither, he suspected, would the Report put before them anything that was new; but, at all events, he had no doubt that it would state to them this, that they stood in as good a position as they formerly did, and that they were in a situation well adapted for enabling them to go forward; and he hoped, therefore, that they would not fall into a state of stagnation, for in institutions of this nature if they did not go forward, they were sure to go backwards. There was, in fact, no standing still; and let their watchword therefore be, Forward. There could be no doubt that they never had greater facilities for extending their efforts than they had at the present time, and he thought it would be extremely desirable if they could now commence a well-organized effort for the cleansing of this metropolis. They knew what their own institution had already done; but although it and similar institutions had done much, they only touched the fringes of the case. There was a necessity that this and similar institutions should be extended. Without saying whether men in power were doing right or were doing wrong, it was clear that in a very short time they were about to see an end of the punishment of transportation. It was, therefore, necessary that some provision should be made to meet such an event. Let them conceive what a state of things it would induce were three or four thousand convicts let loose upon it every year, which they must be were the punishment of transportation done away with. He confessed it appeared to him a question of so formidable an appearance, that he looked at it with fear and trembling, and he was convinced that the only mode of meeting it would be to devise some system for the prevention of crime. What was the use of men sitting down and exhausting their ingenuity for days, and months, and years, in devising schemes for the punishment of crime? If they wanted to meet the case effectually, they ought to do something for the prevention of it. If, by such a system of prevention, they could diminish it, then the difficulty would, to a certain extent, be obviated. No doubt crime there ever would be, in whatever state of society they existed, but, were a sound and thorough system of prevention put in operation, it would do much in lessening the amount of it; and as it was agreed on all hands that the period at which it, for the most part, developed itself was between the ages of twelve and fifteen or sixteen, there could be no better means of preventing it than by working institutions such as this on an extended and efficient scale.

Mr. S. Tawell, the Honorary Secretary of the Institution, then read a most gratifying Report of the proceedings in connexion with it during the past year. It stated that in connexion with the Institution, a Free Day School was conducted for Infants, Boys, and Girls, into which 200 fresh admissions had taken place during the year, making 1,538 since its opening; the average attendance being in summer from 120 to 160, and in winter from 130 to 140. There was also a school for youths and adults engaged in daily occupation, into which 181 boys and 272 men had been admitted since the last report, the attendance averaging from 130 to 160. The Women's Evening School for improving character, and extending domestic usefulness, thereby making tender mothers and insuring comfortable homes, had been attended on an average by 30 women and 24 girls. The night refuge for the utterly destitute, which was opened in May, 1851, had been eminently successful. By its instrumentality 56 youths had been restored to their friends, while, since last report, 8,807 persons had participated in its benefits, 149 had obtained employment, and 89,284 loaves had been distributed among those who sought shelter in it. Besides these, there was also in connexion with the institution, industrial classes to teach youths tailoring and shoe-making, and employment in the shape of wood-chopping, as an industrial test for recommendation to situations; a home for boys when first engaged or placed apart from unwholesome contamination; a clothing society for the naked, and distribution of bread to the starving; baths for the filthy, and a room to dry clothes worn in the rain during the day; Bible classes under voluntary teaching, by means of which 10,000 persons of all ages, but of one class, all in a state of physical and spiritual destitution, have heard set forth the glad tidings of salvation during the past year; a school missionary to supply the spiritual want of the sick, to scour the streets and bring youthful wanderers to the school, and a Ragged Church for the proclamation of the Gospel and the worship of God, the average attendance at which had been 140. The report also stated that the employment of the school missionary and the wood-chopping, augmented the annual expense of the institution by about £150, and it was hoped those who wished it to prosper would come forward and enable the Committee to meet that additional demand. From the Treasurer's accounts it appeared that the income during the past year, including £104 carried from the previous year's account, and £220, being a legacy bequeathed to the institution by Miss Hardwicke, amounted to £1,029 15s. 9d., while the expenditure was £764 12s. 5d., leaving a balance in favour of the institution of £265 2s. 4d.

BREWER'S COURT, GREAT WYLD STREET.

THE Fifth Annual Meeting of this School was held at Freemasons' Hall, on May 23rd. Admiral Vernon Harcourt presided. The choir of the Crown Court Scottish Church kindly attended, and sang at intervals appropriate anthems.

The Report presented an historical summary of the proceedings of the school from its com-

mencement, showing that it had its origin in the efforts of a devoted missionary, who having obtained the aid of a benevolent gentleman took two parlours of a dilapidated house in Brewer's Court. A Committee of 13 persons, obtained from five different denominations, was formed, and a Sabbath Evening School was opened in February, 1848. The attendance at first was 27 boys, but these soon increased to 50. They were collected from street prowlers and venders of sundry articles, such as oranges, onions, stay-laces, &c. The ignorance of some of the children was extreme.

These rooms soon became too small, and part of the adjoining house was added. Week Evening and Day Schools were added to the operations, and to these again Industrial Classes for girls. Much opposition had been experienced from the Roman Catholic priests, but notwithstanding, the school had been a blessing to many of the children, who in consequence of the migratory habits of their parents, have but a short stay in the school. This is obvious from the fact that above 2,000 children have been admitted since the establishment of the school.

The establishment of a Free Dispensary in connexion with the school has been found to be a means of great good.

The average attendance of scholars at day school is 120; week evening, 40 girls and 30 boys. Sabbath afternoon, 70. As many as 129 of the scholars have been provided with situations, and 218 drafted off to paying schools.

The Report concluded by stating that voluntary teachers were much wanted; that the balance due to the Treasurer amounted to £30; and as the lease of the premises is expiring, and the premises are too small for the operations, a Building Fund is about to be established.

FOSTER STREET.

The Fourth Annual Meeting of this School was held at the Centenary Hall, Bishopsgate Street, on June 2nd; Sir James Duke, Bart., M.P., in the chair.

Sir James Duke in opening the proceedings of the evening said, that as an alderman he felt bound to aid to the utmost of his power the Ragged School effort, believing that it was a means of extensive good to the metropolis, and he felt happy to see so many influential and able gentlemen on the platform who had attended to advocate the claims of the institution.

The Report stated that since the commencement of the Day Infant School, 585 children have been admitted; the average attendance being 100; and 523 boys, and 460 girls had been admitted to the Evening School, which is open five evenings in the week; the usual average attendance being 55 girls, and 60 boys. The Sabbath Evening School attendance is 160. In addition to education, there is an industrial class of 38 girls, who are trained to needlework and scrubbing. During the winter, 2,749 quarts of soup were distributed to the families of the children connected with the schools, provided by special contributions.

HUNTSWORTH MEWS AND HILL STREET SCHOOL AND REFUGE.

The Fourth Annual Meeting of these Schools was held in the School-room, Hill Street, on June 8th.

The meeting was presided over by J. O. Hanson, Esq.

The operations of these schools consist of a Sabbath School, at which on the average the attendance is in the afternoon 30 boys and adult men, and 54 girls and adult women, and in the evening 27 boys. Infant Girls' Day School 116, Boys' Day School, 59. Week Evening School for boys and men 17; and also for girls and women, 19. Industrial Class for boys, who are taught tailoring, 12, and also for girls, who are instructed in needlework, 14. A Refuge for girls, which has now 18 inmates. Several girls, through the instrumentality of this department, have been placed out in respectable situations, and are conducting themselves satisfactorily. The Infant Nursery is now more known and better appreciated by the poor mothers, who gladly avail themselves of the benefits it confers on them. 6*l.* 5*s.* 8*d.* has been contributed by the boys towards clothing. Seven boys are now obtaining their living as shoe-blacks. One of them has saved £8 and is about to emigrate, and another £9, who is about to apprentice himself to a painter. The Reading Room was well used during the evenings of the past winter, and the Committee purpose opening it again in the ensuing winter months. Eighty-four Bibles have been purchased by the scholars during the year.

RED CROSS STREET.

The First Annual Meeting of this School was held in the Infant School-room, Victoria Place, Union Street, on Wednesday evening, June 8th, 1853. The chair was taken by the Right Rev. Bishop Carr, D.D., late Bishop of Bombay.

The chairman observed, that he considered the institution of Ragged Schools, a sign of a great improvement in the views, feelings, and practices of the religious, middle, and upper classes of society. Forty years had elapsed since he had had some official acquaintance with the locality in which they were then assembled, and he remembered, that then, the feeling that generally existed concerning the degraded class was, that they were sunk too low ever to be benefited by any philanthropic effort. They were left as a living illustration of the truth that "evil communications corrupt good manners." But of late years, Christians of various denominations and rank and station of life, in imitation of their Lord and Master, had gone among these degraded ones. It is true they have been blamed for so doing, but the good results, by the Divine blessing, have shown that it has been a step in the right direction. Ignorance, infidelity, atheism, and vice in its worst forms had accumulated like a pool of stagnant water. It was the Christian's duty to open the sluices upon it—the water of life—and by God's blessing it might be cleansed. But all such efforts must be in the exercise of faith and prayer, for he regarded all exertion apart from prayer as practical atheism, and on the other hand, prayer without corresponding effort as fanaticism.

The Report stated that this school had been established to meet the necessities of a numerous class of children who in consequence of their ragged and filthy condition, and immoral and vicious habits, could not be admitted into the schools affording a cheap education to the children of the decent and labouring poor of the neighbourhood. The building which consists of an old out-house in the rear of some premises, put into a state of repair at a cost of £30, is situated near what is called the "Mint." It affords accommodation for about

100 scholars. It is open four evenings in the week, and on Sabbath evening. The attendance has exceeded the accommodation. The eagerness manifested by the degraded class to be admitted to its benefits, and the improvement made physically, intellectually, and morally, have been very encouraging, and much attachment to the teachers has been shown. Industrial Classes, in which boys are taught tailoring and shoemaking, have been established, and have been found to be a means of great good. The receipts for the year have amounted to £107. 8s. 6d.; the expenditure has been £99. 8s. 1d., leaving a balance in the hands of the treasurer of £8. 0s. 5d.

CAMDEN TOWN RAGGED SCHOOLS.

THE Fifth Annual Meeting was held in the New Vestry Rooms of Saint Pancras, on Thursday evening, June 9th, 1853; Mr. Churchwarden Billett in the chair.

After prayer, the Report was read by Mr. Clabon, which gave the following particulars:—1. Sunday School. Number on the books increased during the year from 115 to 130, average attendance from 75 to 105, managed by a superintendent, secretary, and 13 voluntary teachers. 2. Day School. Managed by a mistress, an assistant and monitors, number on the books, 370; average attendance increased during the year from 120 to 280; of this number, 120 are infants under six, and 75 are girls, and 85 boys of six years old and more; 40 can read well, 50 can read tolerably, 30 can write well in copy-books, 60 can write well on slates, 45 understand the common rules of arithmetic, and 60 girls can sew. 3. Evening School. Managed by a master, number on books 43, average attendance during the winter 40, now 30. 4. Boys' Industrial Class. Managed by a master, number on books 37, average attendance 10. As to finance the Committee report the annual receipts at £197. 10s. 7d., and the expenditure £221. 12s. 4d., exceeding the receipts by £24. 1s. 9d. They report that the school is over-crowded, and that 60 children have been refused during the year, and they urge increased subscriptions to enable them to add to the accommodation of the schools, and to erect a dormitory.

The adoption of the Report was moved by the Rev. M. Courtenay, chaplain of St. Pancras Workhouse. He had visited the school that day, had found 300 children there under excellent management; 20 children had been refused during the last week. He urged the necessity for education, and called on the inhabitants of the locality to support the schools.

The Rev. J. W. Langdale, M.A., the Honorary Treasurer, in seconding the motion, said, that Christ came to seek and to save that which was lost; that no class of the community could be said to be lost more than the poor destitute children of London, which was not only the capital of an empire, but an empire in itself. A poet had talked of "the silent crimes of capitals," in the metropolis, 3,000 children every year received a regular education in crime. They were taught to pick pockets, to shoplift, to defraud. There never was a period when such institutions as Ragged Schools were so necessary. If it were not for these schools what would become of the poor children to whom he had referred? They would live a life of crime, and their souls would be ruined for ever. If knowledge and religion were taught them when young, though they might fall off from attention to God's laws, there would be good hope that the seed sown in youth would not be sown in vain.

The Rev. J. C. Harrison, of Park Chapel, moved the second resolution, which was, "That the meeting desires to express devout thankfulness to Almighty God for the success of the schools, and for the blessing conferred by their means on the locality in which they were situate." He said that the existence of free schools gave real cause for thankfulness to God. In the beginning of the century there were no free schools. In 1805 the British and Foreign School Society, on the system of Lancaster, was originated. In 1811, the National School Society, under the auspices of Bell, was established. In 1818, Lord Brougham moved for returns of the number of children then receiving instruction. It was 674,000. It is considered that if one person out of every nine in the country be in a school, that suffices for the educational wants of the people—Sir J. Kay Shuttleworth puts it at one in eight—but, taking the number at 674,000 in 1818, this was only one in 18. In 1833, the Earl of Kerry moved for returns. It appeared from them that 1,276,000 children were then at school, being one in 11¼ of the population. According to the census of 1851, 2,144,000 children were receiving daily education—or one in 8¾. It therefore appears that the number of children receiving education almost equals the estimate of the number who ought to be receiving it. It is a glorious fact, that there are 11,367 free schools in this nation almost entirely built by voluntary contribution. The late census has also shown that the poor of this country are paying £500,000 a year for the education of their children. The announcement of this in the House of Commons produced the greatest astonishment and admiration. It may be, that in some foreign countries, under a system of centralization, the results appear to be greater; they represent the interest which Government takes in the education of the people; but the erection of our 11,367 free schools represents the interest taken by the rich, and the annual payment of £500,000 by the poor, represents the help given by them—facts far more interesting than that of education afforded by those in authority. Then it must be remembered, that our free schools are established by the Church of England or by Nonconformists, in selecting the teachers their piety as well as their competence in other respects is taken into consideration. It may, therefore, be said, that in our 11,367 free schools the whole man is educated; he is taught what will make him a reputable citizen—his spirit is educated for immortality. It must not, however, be supposed that we have all that is wanted in the way of education. It is assumed as the foundation of the above estimates that each child remains at school for five years. But many remain for eight or ten years; therefore, many are only at school for two or three years, and many not at all. There are crowds of children in our streets who never go to school. Ragged Schools have brought into notice a new phase of humanity; it was not supposed that children could be found whom no parent cared for—who had no one to look after them. They are now discovered, and a grand experiment on human nature is in progress. We shall see whether these poor children, by kindness and gospel truth, will become children of God, and heirs of the kingdom of heaven. Yes, they have feelings; their minds expand, many of them already are filling honourable stations in society; multitudes are, I trust, destined to live with Christ for ever. What a benefit to society is therefore occasioned by

these schools! In supporting them we are preventing poor children from becoming thieves and vagabonds. We are performing a simple duty to ourselves. We are saving ourselves from annoyance and loss, and obviating, to a certain extent, the necessity for police laws. But we are doing more. When we see these poor children with souls travelling to eternity, and we possess the word of life, and impart our knowledge to them, we are performing a duty which we owe to Almighty God. They are his work—though in ruins, his work; souls to live for ever. Mr. Harrison concluded with an earnest exhortation to those present to contribute to the schools.

A vote of thanks to the Chairman and to the Vestry, for the use of the room, having been moved by Lieutenant Blackmore, and seconded by Mr. Clabon, the meeting was concluded with prayer by the Rev. J. C. Harrison.

LAMB AND FLAG RAGGED SCHOOL, CLERKENWELL.

THE Annual Meeting of the above schools was held at the Parochial School-rooms, Amwell-street, Pentonville, on Monday evening, the 13th instant, and, although the weather was most unfavourable, the meeting was largely attended.

The Earl of Kintore presided, and in his opening address impressed upon the meeting the duty of instructing the ignorant and neglected, and thus obeying the command of Him who said, "Feed my lambs." The Report was then read, which proved, beyond a doubt, that God's blessing had been poured down upon the efforts of the Committee, and had crowned them with success.

The meeting was then addressed by the Revs. Messrs. Champneys, Neal, Wild, Garbett, also by T. Atkinson, and F. Cuthbertson, Esqs., and, after a hymn having been sung by the children, the benediction was pronounced, and the meeting separated.

The collection at the close of the meeting amounted to £38.

GROTTO PASSAGE REFUGE AND SCHOOLS.

THE Seventh Annual Meeting of this Institution was held on Tuesday, June 14th, at the Literary Institution, Edward Street, Portman Square. George Long, Esq., one of the magistrates of the Marylebone Police Court, occupied the chair.

The Report stated that the Refuge Department was still limited in its operations from want of funds. It had, however, been full during the year; and the places rendered vacant by some emigrating, and others being variously disposed of, have been filled up with fresh applicants. The Committee, aided by the Ragged School Union, have, during the year, sent seven of the Refuge lads abroad, and apprenticed six others in the merchant service. Particular attention had been paid to the industrial classes, which were found to be of great value. As many as 70 pairs of men's boots had been made, and 120 pairs repaired; 76 articles of clothing made, and 116 repaired; 70 mats of various kinds manufactured; and 9,000 bundles of wood cut. The attendance of the Boys' Day School has increased, so that an additional master is needed. The average attendance of the Infant Day School is 90. And by these 93 articles of clothing have been made, and 260 repaired. In the evening, about 35 girls, varying in age from 12 to 26, are collected and taught in the same room; they are of the lowest character possible, but yield to discipline, and the force of moral and religious training. The school on Thursday evenings, and Sunday afternoons, conducted by voluntary teachers, was well-attended, and found to be very useful.

The balance in hand last year was £50. 9s. 2d., the contribution, including liberal grants from the Ragged School Union, had amounted to £824. 3s. 6d. Total of payments, £899. 18s. 6d., and balance due to treasurer, £25. 6s. 7d.

The Rev. F. Rogers observed, that the benefits of these Refuge Institutions were felt in the various prisons in proportion to the extent of their operations, which he much regretted were so limited. Formerly he had met with some, commonly called in prisons old hands, who had been in Grotto Passage School, but for a long time past he had not seen one. The old hands had been missing in the various prisons. He heartily wished that the funds of the Refuge were but equal to the efforts required to check the supplies of the young hands, who were being constantly trained to become thieves. He had ascertained, that trainers did not consider they had done badly, if they had succeeded in educating a recruit, at a cost of £10; that fact clearly proved to his mind that their gains must be enormous. He could refer to a prison that cost £20,000 per annum, and in point of reformation had done nothing, but, on the contrary, by the whipping system, had done much injury. Now, the Ragged School Union, with its £4,000, had done much to take criminals from jails, and if its means were only equal to the expenditure of that one prison, he was satisfied the good achieved would be great in proportion.

HOXTON.

THE Sixth Annual Meeting of this Institution was held in the school-room. Above 200 of the subscribers and friends took tea previous to the meeting, which was presided over by the Rev. William Miall. Plain and practical addresses were delivered by John Green, Esq., Messrs. Barwick, Johnson, W. Ferry, Cobden, Gooding, and Berlyn.

The Report spoke of the great improvement apparent in many still in the school—whose appearance and mental culture form a striking contrast with the condition in which they were when first admitted. The Infant School has an average attendance of 120. The clothing society is still much valued by the scholars, and found very beneficial. The deposits in the Penny Bank have amounted this year to £30. One of the scholars had emigrated, the parish contributing £4 towards the expenses. Twenty children have been provided with situations. One of the scholars, who, about four years ago, emigrated to Australia, had returned to England, visited the school, presented a sovereign as a donation, married, and gone to America to purchase land, with money obtained in Australia. He addressed the scholars of the school on several occasions, and publicly testified of the benefits he had received through the instrumentality of the school. During the year, 68 Bibles and 48 hymn-books have been purchased by the children.

Papers, Original and Selected.

RAGGED HOMES IMPROVING.

It is always given to enterprise and energy that "fresh fields and pastures new" shall be opened up, and this emphatically holds true where enterprise and energy are controlled and directed by the spirit of Christian philanthropy. We have seen this illustrated in a remarkable manner in the movement which originated Ragged Schools. These institutions do not now stand alone. There are many auxiliary forces, so to speak, in operation at this moment, which, a few years ago, were not even dreamed of. And why is this? Because that the first efforts were tentative and experimental, and that when *moral* wants were discovered and sought to be remedied, it was speedily found that the *physical* and material element stood in stubborn opposition to the *moral* and the *religious*, and that until these were harmonised, generous aspirations for the elevation of the masses must in a large measure be disappointed. Lord Shaftesbury could, we are satisfied, himself testify that he had no idea when he first threw himself with enthusiasm into the cause of Ragged Schools, "whereunto this would grow." But it is written that "unto the upright there ariseth light in the darkness." And accordingly, when the dark alleys and courts were explored, whither the poor children returned at night, it was discovered that *there* the half, at least, of a whole day's painstaking with them was effectually done away.

Some years ago, *special* attention began to be directed to the condition of the dwellings of the poor in this Metropolis. These had been (except to the detective police and to the City Missionaries) an unknown territory. By the erection of new and splendid streets the case was aggravated. The increased overcrowding in the remaining lodging-houses, consequent on the sweeping away of the dilapidated buildings in which the lowest of the population had their abodes, became truly frightful. Efforts were made to erect model lodging-houses, and these were successful, at St. Pancras, Spitalfields, and St. Giles's, but to an extent which did not keep pace with the ever-deepening tide of evil. The common lodging-houses became more and more filthy, unwholesome, and morally polluting. Crime *there* held its councils, as well as its training-schools, and celebrated its orgies. The deadly fever was there engendered and spread wide and far—the barriers of virtue and of youthful innocence were there overthrown—and shameless rampant vice seemed to defy alike the laws of God and man. Gladly would we hail a rapid multiplication of separate buildings, such as those already erected by "The Metropolitan Association for Improving the Dwellings of the Industrious Classes." These have conveniences and comforts for those who need to be rescued from the evils we have alluded to, and they afford facilities to

> "draw a pure breath,
> Where nature sickens and each gale is death,"

which *ordinary* lodging-houses cannot supply. As Lord Carlisle said at the opening of the new building in Spitalfields, in 1850, that such a Society, offering a safe investment and certain dividends, for money in

connexion with the furtherance of the cause of morality, would have been more worthy of the attention of capitalists than "the score or dozen railway lines that could not ever be finished," with their "half-piled earthworks, and half-built viaducts." By all means, let these be multiplied a hundredfold. There is no danger, under our free constitution, of that *espionage* of a despotic government which many regard as the main motive with the Emperor of the French, in his present zealous efforts to provide similar dwellings for the working-classes of Paris. But we feel that, in spite of all efforts made, the progress in erecting new buildings such as these will be slow; and that the habits of the poor themselves, as well as their ignorance of the localities of London, will lead them, when they enter it as immigrants and strangers, to take shelter in the first lodging-houses they can find. The number of such places is necessarily great, but to afford room and beds for the ever-increasing occupants they would require greatly to be multiplied. This, however, neither landlords nor tenants (or "keepers," as they are called) are willing or able to accomplish. *Legislation* was needed first in order to reform and purify, and thus to prepare the way for a higher standard of comfort and accommodation. "The Common Lodging House Act," therefore, with the ulterior additions and improvements lately carried by Lord Shaftesbury through the House of Peers, will accomplish such a result. The Act came into operation in July, 1851. The Commissioners of Police are the local authorities to carry it into execution; and under a power given for that purpose, one Commissioner was specially empowered to undertake this duty. The reports made to the Home Secretary of State last winter, and the Supplemental Report made as a "return" to an Address of the House of Lords in April last, amply prove that Captain Hay, the Commissioner, entered on his arduous duties, to use his own words, "with a sincere desire to ameliorate the wretched condition of the lodgings of the poorer classes." The discoveries made as to existing evils were truly deplorable. Captain Hay states—

"The scenes which have been witnessed in going through the abodes of wretchedness and crime require to be seen to be believed. The description must appear exaggerated to those persons who have never visited these haunts of wretchedness.

"The sense of duty, and the consciousness of a good cause, (for the police are necessarily well acquainted with the sufferings which they are now called upon to alleviate), stimulate the officers to exertion day by day; and it should be understood under what circumstances these exertions are made. The exposure to contagion in a polluted atmosphere is unceasing, and the ordinary duty prejudicial to the health. There is constant risk of personal assault. There is an endless repetition of scenes of depravity and distress, disgusting and depressing in the greatest degree; and it is among the least of the physical discomforts of the visitors that they are covered with vermin in almost every house which they enter.

"To succeed in giving a detail of the awful scenes, or describing the loathsome filthiness and effluvia experienced, whilst making the inspection of the common lodging-houses, would be nearly impossible; yet some of the scenes are so strongly characterized as to impress themselves vividly on the recollection, and may be read with interest by parties who desire to know something of the state of this class of our population. To give one case:—In a house in a low part of Westminster, a man bloated with debauchery has

under his control from twelve to twenty young women, whose only means of subsistence are the earnings of an abandoned life. These women are lodged and fed by this keeper, and are always in his debt, and therefore in his power. The depraved words and looks addressed by this monster to these inmates, in the presence even of the officers, (as they visited room by room,) were such as to show how completely these poor wretches are under his savage dominion. If the amount of gain brought to him by these unfortunate young females be not such as he expects, (as stated by those who have witnessed the practices in these abodes of misery,) it is no unusual thing with him, as a mark of his displeasure, to fell them to the ground with a blow.

"Thieves and vagabonds of every description are found haunting and occupying these places; gaming and card-playing, eagerly pursued, seemed their favourite amusement. A bed in which women were sitting up, undressed, was used as a card-table, surrounded by these men absorbed in play. In these dens, neither sickness, old age, nor death deters from the practice of the worst vices; and it would be unsafe for the police to be in such places were it not from a consciousness which these persons have of the overwhelming power at hand to punish any violence they might be guilty of. At times, however, even this influence does not secure the officers from assault.

"To proceed with the cases which come under the observation of the police:—In one house the officers found in a large room from twenty to thirty men and women congregated (nearly all Irish,) some drinking, others swearing and quarrelling, another set laughing and joking in a most obscene way; and amidst all this was lying on a wretched dirty bed of straw, an old man, apparently unable to move from age and decrepitude.

"In another house, similarly occupied, an old woman was sitting on a bed, undressed, smoking her pipe, surrounded in a similar manner, apparently little disturbed by the scene around her. In another instance, where death was present, the scene was divested of its solemnity by the corpse being gaily dressed with ribbons, while the feelings of those present were greatly excited by a supply of drink, and one woman, stupidly drunk, was lying on the floor partly under the table on which the corpse was laid.

"In the occupation by families of single rooms, all the evils incident to the crowding of persons together, without regard to age or sex, are produced. On visiting a house in Church Lane, St. Giles's, soon after midnight, there were found in a room, measuring 14 feet 6 inches by 14 feet 6 inches, no less than 37 men, women, and children, all lying together on the floor like beasts, with scarcely any other covering than the clothes taken from their persons, which they had worn throughout the day. On opening the door leading into this loathsome place, the heat was so great, and the odour so offensive, as to make it nearly insupportable. No means whatever were employed to ventilate the room, except the chimney.

"The same evils were found in a large number of houses, varying according to the respective dimensions of the houses. In an ordinary eight-roomed house in Pheasant Court, Gray's Inn Lane, were living 17 families and lodgers, numbering 78 individuals. In an adjoining house, containing the same number of rooms, were found 21 families and lodgers, amounting to 103 persons. In an eight-roomed house, 18 families and lodgers, making 69 persons. In a house of similar size, adjoining, 16 families and lodgers, numbering 77 persons. Husbands and wives with their children, brothers and sisters, men and women, were found in the foregoing rooms indiscriminately huddled together, without regard to age or sex."

And a City Missionary, in a letter (printed in the "City Mission Magazine" of September last,) states:—

"'When I first visited these houses I found that both male and female, married and unmarried, of all ages, lodged together, and slept in one room, without shame.

"'The rooms were very many of them dark and filthy, and what I have seen and heard in these places I should be ashamed to mention to a friend or in a report like this.

"'I feel assured that those who have never visited such places would hardly suppose that such things could be seen and heard in the present day. The former landlord of the thieves' lodging-house told me, some time ago, that he had accommodated in one night as many as two hundred and fifty of such characters as I have referred to; that more had applied, but for want of room he could not accommodate them; and that he had seen every crime committed, except murder, and almost that.'"

The results of the working of the new Act have been gratifying in the highest degree. The following is a report from the Inspector of one division, or district:—

"Previous to the introduction of the Common Lodging Houses Act, it is scarcely possible to describe the filthy condition of houses,—the loathsome bed filled with vermin,—the overcrowding, which caused fever to be rarely absent,—the abandoned inmates, comprising the lowest classes of vagrants, thieves, and prostitutes. These are matters upon which abundant testimony could be obtained, if necessary; but even by eye-witnesses no adequate description could be given of the filth and misery they constantly exhibited.

"That the Act is working well it will also be possible to show from unquestionable testimony; for, in addition to the statement of our inspector, and the observation of myself and other officers of the division, which go to prove,—

That the houses are now well cleaned,—
The walls and ceilings whitewashed,—
The ventilation improved,—
The numbers admissible regulated,—
The bedding better, both in quantity, cleanliness, and quality, and the consequent liability to fever and other contagious disorders considerably reduced."

These results are eloquently touched upon by the *Times*, in an able article which appeared in that journal on the 16th of May, of which the following is an extract:—

"To purify the *Inferno* that reeks about us in this Metropolis, to recover its inmates, and to drive the incorrigible nucleus into more entire insulation, is one of the labours to which Lord Shaftesbury has devoted his life; and we can never be sufficiently obliged to him for undertaking a task which, besides its immediate disagreeableness, associates his name with so much that is repulsive and shocking. When we hear, however, what there is to be done, and how much has been done already, we feel no doubt that his lordship is abundantly compensated for the unpleasantness of a task more chivalrous, we will venture to say, than any the "Knight of the Rueful Countenance" would ever have attempted. There are in this Metropolis small streets, dark alleys, and narrow courts, sometimes courts within courts, and almost under courts, in which a dozen small eight-roomed houses will contain the population of a large agricultural village. But think what a contrast! As you ride over the country you find broad roads converging on a populous neighbourhood; you see spacious farmyards, with commodious houses of the old manor class; you see a village green, with troops of children playing about; you see several streets branching from it, full of comfortable cottages; there are half-a-dozen public-houses and as many shops, besides smithies and carpenters' yards; every here and there you see gables and chimneys peeping through the trees; you see other farm-yards and cottages scattered over the country, at a distance from the village, though evidently belonging to the same centre. The community has its public edifices, its social institutions, and its officers, civil and religious.

There is a church with a lofty spire, an acre of churchyard, a parsonage, a mansion-house, schools, a vestry, churchwardens, waywardens, and constables. Indeed, there is hardly a person or thing necessary to the organisation of an empire which is not to be found there, established, ancient, and still young; with a strong public opinion, ancestral and local traditions, and all the poetry, as well as all the substance of civilised life. This is no exaggerated description of many a village with a population of six hundred, or less. Yet there are many localities in St. Giles's and Holborn where six hundred human souls are compressed and hidden in a dozen small houses, packed in a court, approached by a passage so low, so dark, and so suspicious, that a stranger would hardly trust himself into it. The dozen houses, with the court, and every bit of open space before and behind, cover less than five hundred square yards—less than the area of a good-sized barn or the village church, or a moderate emigrant ship. The whole community, if community that can be called which owns no laws, and has scarcely the instincts of society, is here pent up in a space so small that a man might live for years within a quarter of a mile and never know there was such a place. There they live, or rather rot, seventy or one hundred in one small eight-room house, twenty in a room, all ages and sexes in actual contact, and, destitute as they are of proper clothes, preferring to lie in heaps for warmth's sake. We will spare our readers a reiteration in this place of the many revolting circumstances that must attend the stabling of so many animals in so small a compass without suitable litters or other accommodation. That is, or rather was, a not uncommon scene in this Metropolis. *To Lord Shaftesbury's legislation we owe the gratifying fact that these recesses are explored by authorized persons, that houses are no longer permitted to take in more than as many as can breathe properly in them, that lodging in cellars is prohibited, that the rooms are properly cleaned and whitewashed, that ventilation, lighting, and drainage are provided for, and the furniture of the houses sufficient for the authorized number of lodgers. There was much inconvenience at first, and the lodging-house keepers remonstrated, as did many of the poor creatures who had grown in hateful familiarity with this existence; but, now that the change has been effected, the lodgers and lodging-housekeepers give their free testimony in its favour. They find health and strength, greater comfort of body and peace of mind, in air, light, space, and cleanliness. Medical officers discover that lodging-houses under this control are no longer hotbeds of fever, and the police and parish officers find they are not so much nurseries of vice. As far as the work has proceeded, we can hardly conceive a more meritorious or more gratifying triumph.* It is a great result out of the very worst materials. To change a city from clay to marble is nothing compared with a transformation from dirt, misery, and vice, to cleanliness, comfort, and at least a decent morality."

The passages of the foregoing article marked in italics, will sufficiently indicate to our readers, both what has been done, and what requires yet to be accomplished. The agency hitherto employed has been inadequate to grapple with the great social evils which have grown up in our midst, hitherto without a check. "It is manifest," says Captain Hay, "that a properly organised force should be continued in systematic operation, and that no other means will keep under this great evil. To leave it unremedied, would be to incur the just stigma which must ever attach to those who are indifferent to such gross violations of the decencies of life, as have recently been brought before the public eye." A Supplementary Act has been already carried through the House of Peers by Lord Shaftesbury. Some of the members gave utterance—much to their discredit—to language which indicated but little sympathy with the movement. It is strange to find men, whether ignorant of what they say, or whereof they affirm, or so alarmed for the

"vested interests" even of the landlords of the low lodging-houses of London, or possibly moved by the "base envy" which "hates the excellence it cannot reach," and which it has no heart to imitate; it is, we say, passing strange, as well as sad, to find even noblemen, (happily but one or two,) attempting to obstruct legislation, which necessarily must increase the wealth, and elevate the morals, as well as improve the health of the entire community, and give increased impetus to the progress and spread of that "righteousness which exalteth a nation."

THE BOYS' REFUGE.

An Institution, under this designation, was opened on the 13th of last month, in Commercial Street, Whitechapel, under distinguished patronage. In this Ragged Refuge, destitute, friendless, homeless boys are to be received, clothed, fed, taught a useful trade—and above all, trained in the fear of God. By this means it is hoped to *prevent crime*, and to rescue the idle wanderer in the streets *before* he has been put into prison. A very large number of the friends of the very poor were present, having been invited by R. Hanbury, Jun., Esq., and his lady, to an elegant and most substantial cold collation, in the new rooms. The building at present consists only of the ground floor, and the space enclosed within the walls being about sixty feet by fifty feet. It has been erected within the short space of eight weeks; nevertheless, it is a substantial erection. It is arranged with special attention to future enlargement. The residence for the master will adjoin the building, thus admitting of his constant supervision. Every care has been taken to erect the buildings in a substantial manner, but no useless expenditure has been incurred in ornamental decorations, the erection being of a perfectly plain character.

The following particulars were supplied to the Meeting by R. Hanbury, Jun., Esq., to whose liberality and Christian philanthropy we are much indebted for these admirable additions to the public weal:—

"The ground on which this building stands has been purchased from her Majesty's Commissioners of Woods and Forests, for the sum of £1,050. The building itself has been erected at the cost of £1,200. The money for both these purposes has been generously contributed by friends interested in the special object for which the institution is designed. The Refuge is intended for boys from seven to fifteen years of age, of that unhappily numerous class of idle, houseless wanderers, who are utterly destitute of the means of instruction and employment, and are, therefore, subject to peculiar temptations, leading them to the commission of crime. These, it is the object of the Committee, in reliance upon the blessing of God, to rescue before they have become criminals. Boys will be admitted here only after a thorough investigation of each case. Having once become inmates, they will be carefully instructed in the faith and practice of the religion of Christ; their education will be especially of an industrial character, and besides the ordinary book learning, they will be taught useful trades, to enable them afterwards to gain their own livelihood. The governor of this institution is a man of whose piety and ability there is good reason to be assured;

he is a native of Perth, and has for many years been engaged in institutions having for their object the prevention of crime, or the reform of criminals. It has been resolved to call this institution 'The Boys' Refuge,' and it is hoped that it will be distinctly understood that boys from all parts of London will be eligible for admission. The building in which the friends are now assembled will be divided by partitions into workshops, dormitories, and a school-room. A house is being erected for the governor. Accommodation will thus be afforded for 30 boys, and this will be increased if success is vouchsafed to the plan, and support extended. It is hoped that the building will be completed by September, when the operations of the Refuge will be open to inspection. Though many establishments of a kindred nature have been formed, such as ragged schools for day scholars, and reformatory institutions or refuges for criminals, it is believed that there are none intended solely for boys who have not been in prison. When it is remembered that children at the early age of seven are systematically employed in begging as their regular occupation, or thrown hopelessly adrift on the streets as vagrants, and that the severe penalties of the law are visited upon infants of such tender years, that heart must be cold indeed which can be insensible to the strong claims their cause has upon our kindest sympathies and our most active exertions. It is just cause, therefore, for thankfulness to Almighty God, that he has in our age raised up many friends for these friendless outcasts, and it is through the kindness of such persons, actuated, we trust, by the true sentiments of the Christian, that the funds already subscribed for this building have been contributed. In the hope that all who have shown an interest in the commencement of the work, will become regular subscribers as they watch its successful progress, and that many new supporters will be added to those who have already come forward, the promoters of this institution fearlessly commit to the protecting favour of God, and the sympathy of his people, 'The Boys' Refuge.'"

The Earl of Shaftesbury in rising said, that he rejoiced that this institution had been founded under the auspices of a member of a family distinguished by its piety and its munificence, and which, in every relation of life, was well known by its noble and dignified bearing. It had lately given another proof of its benevolence in granting to those employed in its service a half-holiday on Saturdays, which would tend materially to promote a cordial understanding between the employer and the employed. The institution they were then met to inaugurate could be no longer considered to be of an experimental character. They had proved by various experiments, both in town and country, that the most degraded classes could be physically and morally elevated. He would not occupy them with details, but would only refer them to the records of their Ragged Schools in proof of this assertion. He had often said, and would say again, that nothing but positive proof could have led them to believe that such mighty results would have issued from such efforts as had been made for the recovery of these ragged children; and he believed that after such success as had attended their labours, no one with the smallest spark of Christianity could gainsay their proposition. The time at which the appeal was made, too, was the most favourable; and the locality selected was most appropriate. His lordship enlarged on the advantages of such an institution as that which they were now about to establish, which he

considered was of vital importance, because *three-fourths of the crime of the country had its origin in the evil training of children.* As he had stated in the House of Lords the other night, if they could keep young persons steady up to the age of twenty, not two cases in a hundred would fall into vicious courses. He had found that criminality began between twelve and fifteen years of age. Such institutions as the present would plough up the seed-plots of crime, and prepare the children for useful citizens, instead of leaving them to become the prey of the jail. The evil to be subdued was not so great as had been supposed, The number of trained pickpockets and burglars was limited to about three thousand. It was a remarkable fact, that the number of professional thieves (he was not now speaking of occasional thieves) did not exceed five thousand six hundred. The number artistically trained to the "profession" did not exceed three thousand; so that they must not be daunted by the apparent magnitude of the work, which, in truth, had discouraged very many persons; for instead of having to struggle with a giant, as they had supposed, they had only to deal with a man of ordinary capacity. In conclusion, the noble lord said, that he did believe that even during the lives of many of those who were then present, a most mighty and salutary change would be effected. He repudiated the idea that their operations would induce parents to throw their children on the streets, as some feared, and leave them to the tender mercies of others. He believed that not a single argument of any weight could be adduced, in opposition to the establishment of such institutions as these; they were, indeed, in unison with the mind of Him who "came to seek and to save that which was lost."

The following expenses have already been incurred, viz:—Cost of land, £1,050; buildings, including Master's house, £1,700; fittings, &c., £300; law and sundries, £150; total, £3,200; towards which the very large sum of upwards of £3,100 has already been subscribed towards the funds required for the completion of the proposed institution, a considerable portion of which has been contributed by the various members of the Hanbury family. The subscriptions on the occasion of the opening amounted to £400.

SUNDAY SCHOOL UNION—BOYS' RAGGED REFUGE—AND THE KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS AND JUVENILE REFUGE.

THE thirteenth day of July, 1853, will be a memorable day in the recollection of very many who rejoice over any advancement of the Redeemer's kingdom.

A coincidence occurred of a deeply interesting character. The Committees of the above three institutions, without any reference to each other, selected Wednesday, July 13th, for exercises most interesting and important to their several Societies:—

THE JUBILEE OF THE SUNDAY SCHOOL UNION,
THE FORMAL OPENING OF THE BOYS' REFUGE,
THE PRACTICAL OPENING OF THE GIRLS' REFUGE.

The morning of the day was cheering and bright; it was hailed by thou-

sands with peculiar delight. Many vehicles were in request at an early hour to convey persons from all parts of the Metropolis to the London Tavern, that they might swell the note of the SUNDAY SCHOOL UNION JUBILEE. At 7 A.M. the Right Hon. the Lord Mayor, (T. Challis, Esq., M.P.), was most cordially received as president of the meeting, when the party present partook of a substantial breakfast. At this gathering many of the old and tried friends of Sunday Schools were seen greeting each other with true hearty Christian gratulations—

"All the air was love."

By the various speakers the trials and successes of the good cause of the Union were commented upon very feelingly, and in harmony with the spirit of a sermon preached at the Surrey Chapel, the previous evening, by the Rev. T. Archer, D.D., the prospects of the institution were spoken of without any pretensions to the prophetic spirit, but with confident prayer and hope, that for the Sunday School Union there lay "a sunny future." Dr. Archer believed that the Sunday School system was doing a great work, and the Right Hon. Chairman of the meeting considered, that on so solemn and instructive an occasion, there should be in the mind of all present the exercise of REFLECTION, GRATITUDE, and CONSECRATION. The season was one peculiarly refreshing; so much so that we feel a disposition to stay the pen, and say with one of old, "What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion," etc.

From that meeting we proceeded to another, hard by, where an agreeable repast was provided by the generous and liberal hospitality of Robert Hanbury, Jun., Esq., and served by the same hands as those which had ministered to our earlier wants. This second meeting differed from the former; it had no history of which to boast—no details of failure or success with which to inform the listening ear—it was to open a RAGGED REFUGE for boys—the particulars of which we give in other pages of this number.

These engagements terminated, some of the guests proceeded to the KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS AND JUVENILE REFUGE for the purpose of inspection, where a generous welcome was again made to the friends of the poor and destitute youth of the Metropolis. After tea, the company proceeded through the building from scullery, kitchen, school-rooms, work-room, dormitories, to store-room. The present arrangements are for the education of about 500 children, boys and girls, and a refuge for a number of the most destitute girls.

The utmost economy has been observed in the fitting-up of the building, and appropriating it to its destined uses; but with so liberal a spirit, as under the Divine blessing to insure the comfort and improvement of its inmates. May saving results follow the labours of those engaged in carrying out the discipline and instruction of the institution.

The meeting was held in the Boys' School-room, which is of lofty proportions, nearly sixty feet in length, thirty-two feet in width. Here we again met with a chairman, whose name is honourably associated with those of a Fry, a Buxton, and a Howard—whose honoured father had cheered us by his manly, generous, and Christian appeal to the affluent at the Boys' Refuge, and whose liberality had largely encouraged and cheered for two years about six hundred

poor children belonging to the institution, by inviting them at his own cost to his hospitable board.

Mr. H. E. Gurney presided over the deeply interesting meeting of friends who were brought together for the purpose of devotionally setting apart the edifice for the reception of destitute female children.

The Rev. William Tyler gave an oral report of the present position and future prospects of the institution, adding, that he had visited, in company with the secretaries of the Ladies' Committee, a home for girls in Dacre Street, Westminster, in which he found upwards of twenty girls; but he also learned from the matron that no fewer than forty applications are now on the register, who cannot be admitted for want of accommodation, although the parents or friends of the children are willing to pay 2*s*. 6*d*. per week for each child's support.

The girls to be taken into the King Edward Schools and Juvenile Refuge, will be received without charge. No child will be admitted into this refuge but by the direction of the Committee. These schools and refuge are wholly supported by voluntary contributions, and are situated in one of the most debased parts of the Spitalfields district.

One lady, who takes an interest in the class intended to be benefited, has undertaken to collect or contribute the sum of £6. 6*s*.; or, in other words, to contribute such a sum for the support of one child. The labours and anxieties of the Committee will be much lightened if other friends of the poor will, in like manner, interest themselves. After the Rev. Henry Townley had spoken, whose long, disinterested labours in India and Spitalfields gave great interest to the remarks that gentleman made, Mr. Gent, Secretary of the Ragged School Union, bore testimony to the surprising growth of these schools. The first child seen by the founder of these schools, in the room in which the operations were first commenced, was absolutely naked. Mr. Gent described the room as not being larger than one of the galleries, which now forms a portion of the apparatus of the present school.

Other gentlemen addressed the meeting, the spirit of which was well maintained to the close.

The institution has been much assisted by the unremitting interest of Thomas Procter Beauchamp, Esq., and by the persevering kindness of Charles Buxton, Esq. The unwearied exertions of Mr. H. R. Williams, the Hon. Secretary, are worthy of all possible support from the devoted, liberal, and wealthy who sympathise with the lowest classes of the population. There is a separate fund formed for the Refuge department, of which Charles A. Hanbury, Esq., is the Treasurer.

Wishing that all these efforts may be well sustained, and be made especially useful, we shall be happy to chronicle their successes as opportunity may be afforded us.

In the autumn of the year, the Ladies' Committee intend to hold a Fancy Sale, to enable the Committee to discharge the remainder of the debt incurred by the erection of the building: any contributions for the object will be thankfully received at the School-house, Albert Street, Mile End New Town, or at the Offices of the Union, 1, Exeter Hall.

OPEN-AIR PREACHING.

Last month we brought before our readers the effort which has been commenced to provide, under the name of "Ragged Churches," plain and convenient rooms or buildings, where the very poorest might unite in the worship of God.

There are very many persons, however, and these we fear not of the poorest classes, who will not enter *any* building to hear the message of the Gospel. To these, and to others who may be willing, but are unable to attend such services, the Word of Life must be carried even into the thoroughfares, if it is ever to be heard by them. For a long time past, in various lanes and alleys, or in open spaces and fields, we have noticed persons occupied in preaching in the open air; and although this mode of enlightening the people is undoubtedly sanctioned by the example of the Lord himself, followed by his apostles, and by missionaries in heathen lands, as well as by many Christians in England, yet it must be acknowledged that there are peculiar difficulties connected with it, which require attention and prudence as well as boldness and zeal to overcome them. We are glad, therefore, to hear that a Committee has been just formed, to encourage and direct under proper management the efforts of individuals who are willing to address small assemblies of persons in the open air.

Several agents have been already most successful in this mode of preaching, and more than thirty services are conducted by them weekly. They read some simple part of Scripture, which is invariably listened to with attention; they pray for a blessing on the Word, and they endeavour to explain its meaning, and invite a more searching inquiry into its truths. Sometimes, also, they raise the hymn of praise, and the effect of this, heard in a quiet bye-path, removed a little from the bustle of the street, is most pleasing to those who know the effect which so bold a profession of the Gospel can produce. The preachers under this Committee are laymen. They are chosen after careful examination, but without reference to their opinions on church government, and they preach on three evenings of every week, besides twice on Sunday. They are furnished with a mark or badge, which does not attract attention, but enables the friends of the Society to distinguish them.

We have before us a little map, on which are marked some fourteen out of about fifty "stations" deemed suitable for the purpose, and it is remarkable, that not a few of the congregation which is found to encircle the preacher as he begins his sermon, are boys and girls from our Ragged Schools.

Several of the most active clergymen and ministers in London have signified their intention of using the opportunity thus afforded of preaching to people who perhaps never enter any place of worship, and it would be an interesting sight to witness, if those who are accustomed to address large congregations regularly assembled, were found now and then outside their churches or chapels, heralding the glad tidings of salvation to the little group which has been collected for them by the open-air missionary.

For various reasons it is not the desire of the Committee above mentioned to publish, (at least for the present,) their plans and proceedings by advertisements in the newspapers; but those persons who take an interest in this

movement may learn the particulars connected with it at the Office, No. 1, Robert Street, Adelphi, any day between 11 and 2 o'clock.

Already we learn sufficient encouragement has been given, (one gentleman alone contributes £100 to the object,) to warrant the hope that open-air preaching will be generously promoted by those who have the means to assist; and we trust that all who are in any way engaged in the effort will rely upon God alone for success, seeking in humble prayer his Holy Spirit to guide them, and looking to their Lord and Master for grace to help them to make known His name.

THE RAGGED SCHOOL TEACHER.

Deep and lasting were the impressions made upon our minds in our youthful days, as we gazed upon the pictorial representations of the far-famed enterprising traveller or Christian philanthropist, hanging on the walls of our much-loved home, or as we listened to the glowing narratives of the courageous soldier, or the nautical veteran, who had "braved the battle and the breeze." The dangers encountered—the difficulties overcome—and the victories won, inspired emotions the most vivid, and involuntarily induced the desire to be numbered with them. And among these are not to be forgotten the honoured missionaries, who for love to perishing heathen forsook their kindred and country, and took up their abode among the barbarians and even cannibals—nor the affectionate pastor—nor the devoted Sabbath School teacher. All shared largely in the honours we could confer. And now to this category of the high and the eminent is to be added the "*Ragged School Teacher.*" To delineate a correct portrait of his character, we must admit is somewhat difficult, and we are not certain that we shall succeed in producing an accurate sketch, as we have to trace our pencillings from a body of no less than 1,700 persons, obtained from rank and station varied in extreme—the mechanic, the tradesman, the professional, the independent, and the aristocracy. These distinctions, however, are merged and lost in the nature and character of the work in which he delights and feels it profitable to be engaged.

The object of the Ragged School Teacher *is purely Christian*, being in strict accordance with the example and precepts of Christ. He seeks to include within his class the ignorant, the degraded, the neglected, and the outcast. The hungry, the naked, and the homeless, have his special care. With a heart overwhelmed with pity and commiseration, he yearns over those who have no parent to guide their youthful step; but more so over those who have parents, it may be, but would be better off had they none. As the Saviour said, "The Son of man is come to seek and to save that which was lost," so he feels himself to be in the path of duty, while in imitation of the example of his Lord he is seeking these lost ones. He feels to work is human, but to bless Divine. He therefore goes forth, not in his own strength, but in the exercise of faith and prayer, waiting with expectant patience, remembering the gracious command, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

The work of the Ragged School Teacher *is self-denying*. The most important part of a Ragged School Teacher's work must necessarily be performed on Sabbath and week evenings—the times when he can only enjoy rest, recreation, retirement, the delights of the domestic circle, or opportunities for self-culture. But these he cheerfully foregoes, and encounters the inclemency of weather, the disagreeables of dark and loathsome courts and alleys, braves insult, and sometimes even peltings, and feels happy notwithstanding the inconveniences arising from the dilapidated school building, if he has but gathered around him the objects of his benevolence. Here, too, his toils are neither few nor small; no small ingenuity and no inconsiderable effort is found necessary to establish order and secure the attention of the scholars, and in consequence of the occasional interruption by the purposely

well-timed jokes of the rude and uncouth are in frequent requisition. And all this gratuitous, and more; for he contributes towards the maintenance of the work in its varied departments. His cheer is knowing "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The work of the Ragged School Teacher *is attended with many discouragements.* Having instituted opportunities of instruction for the ignorant, he is naturally led to hope that such will flock to partake of the benefits. But, alas! they must be sought out, and arguments used to persuade them to attend, and this as if they were conferring a favour on the teacher. The few he gathers are so sunken in depravity, so confirmed in habits of dissipation, and so surrounded with the corrupting influences of evil examples and associates at home, that his efforts seem futile, and he is led to exclaim, "Who is sufficient for these things?" But, notwithstanding, he perseveres, and reformation for awhile appears to be the result in some; he is encouraged; but presently it becomes manifest, that with such the good impressions were as "the morning cloud and the early dew." He looks for sympathy and consolation from Christian professors, but instead, he finds that some are ready to taunt him with fanaticism, zeal without knowledge, to speak evil of the good he has attempted to do, and even perhaps to misrepresent what he has done, and suspect the purity of his motives. Indeed, his heart is ready to sink within him, but he remembers it is written, "My grace is sufficient for thee."

But the work of the Ragged School Teacher *has its true sources of encouragement.* The Ragged School Teacher feels that his work is of Divine institution, that he has many gracious and precious promises, and on these he relies. He asks Divine aid in the discharge of his duties, and he also prays for the blessing of the Holy Spirit. Nor does he ask in vain. Instances of usefulness, not to be mistaken, occur, and gladden his heart. He sees the objects of his solicitude are being bettered—comfortable clothing covers their bodies instead of rags—cleanliness instead of filth—intelligence takes the place of ignorance—serious and interested attention instead of rude carelessness—and a concern about the salvation of the soul. These things are to him evident facts, not phantoms; and he goes forward, trusting that they are as tokens of an abundant harvest, and that both he and they may at last meet at the right hand of God, and receive the reward of grace, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

VERSES

SUGGESTED BY THE TWO LINES WITH WHICH EACH VERSE BEGINS,* WHICH WERE FOUND IN MISS HUGHES'S DIARY FOR THE 1ST JANUARY, 1853.

"Servant of the Lord most high,
Catch the moments as they fly;"
Lofty be thy lot or low,
Let not one unheeded go;
Lade them, like the bee, whose wings
To the hive fresh honey brings,
In the bright and sunny hour,
Gather'd from each opening flower!

"Servant of the Lord most high,
Catch the moments as they fly;"
Though thou scarce thy way canst see,
Mindful of their passing be:
Work, though clouds thy sky obscure,
'Midst the darkness yet endure;
In the sight of age and youth,
Hold the lamp of Bible truth!

Temple, 25th June, 1853.

"Servant of the Lord most high,
Catch the moments as they fly;"
Fill them with the breath of prayer,
Waft them far above the air;
Then aside thy labours cast,
Lay thee down to rest at last:
Till the judgment trumpet sound,
Silent, waiting to be crown'd!

"Servant of the Lord most high,
Catch the moments as they fly;"
Breath of heaven their vessels hold,
Angel choirs with harps of gold,
Fill them with celestial air;—
Catch the inspiration there:—
Sing aloud with all thy strength,
Thou art safe in Heaven at length!

J. P.

* See page 136.

THE EARL-KING;

OR, THE EARL OF SHAFTESBURY AND THE JUVENILE MENDICANT.

WHO lurks in the slums? Who goes ragged and wild?
A villanous father and vagabond child;
That urchin roams prowling, of swag in pursuit,
By begging and stealing to keep the old brute.

"Oh father! oh father! that rum cove d'ye twig?
He looks so hard at me—he know's I'm a Prig!
To hook it, and mizzle, my best way would be."
"No, stoopid, that cove ain't no crusher—not he."

"Oh father! oh father! he keeps looking here;
He's coming to nab me—that 'ere blessed Peer:
It is the Earl-King with his Book and his School."
"No, no, 'tis some pantiler only, you fool."

"Hi! wilt thou come with me, neglected young wretch?
I'll shield thee, I'll save thee, from jail and Jack Ketch;
In work and in study thy time I'll employ,
And feed thee, and clothe thee, and teach thee, my boy."

"Oh father! oh father! you'd best let me go;
There's the Earl-King's new Hact; and they'll take me, I know:
And you'll have to fork out too, yourself, by and by."
"Oh gammon, oh gammon! that 'ere's all my eye."

"Come, come, and be taught, you young varlet, I say,
Or else, silly child, I shall walk thee away."
"Oh father! oh father! I know'd I was right;
The Earl-King has grabbed me!—got hold of me tight."

The nice father put down his pipe and his pot,
And around him, bewildered, he stared like a sot:
"Hallo! young beggar, vere are yer?" he said,
But the poor boy to school with the Earl-King had fled!—*Punch.*

HONEST MEN AND TRUE.

INSCRIBED TO THE FRIENDS OF THE RAGGED SCHOOL MOVEMENT.

HERE'S to the honest men and true,
The patriotic band,
Who for the progress of the poor,
Assume a noble stand.
Who strive from base degeneracy
A million souls to win,
To lift them from their misery,
Dread ignorance and sin.

With banner flaunting in the breeze,
See, see them sweep along;
They fear no foe, where'er they go,
Truth makes the weakest strong.
The thoughtless man may scoff and jeer,
The proud one pass them by;
Free from dismay they keep their way,
Resolved to do or die.

The Ragged School hath been a step
To honour and renown,
Implanting many a happy smile,
Where else had hung the frown;
Instructing many a pilf'ring hand
To work for honest bread,
Restoring to vitality
The seeming lost and dead.

We laud the warrior, though he come
With hands besmeared in gore,
Fresh from the field where thousands lie,
To tread this earth no more;
Fresh from the field where carnage sits
High on his blood-red throne,
Or mighty cities prostrate sink
In smould'ring ashes lone.

And shall we hold our meed of praise
From those whom thus we find
Hard struggling in a bloodless fight,
For injured human kind?
From those who in a Christian land
Are doing Christian deeds,
And sowing in youth's fertile soil
Truth's life-enriching seeds?

No, no! but with approving smile
We'll welcome one and all,
Good men and true, your duty do,
Whatever may befal.
Look up, look up! press on, press on!
Dispute each inch of ground,
The battle won, your task is done,
And brows with chaplets crown'd.

JOHN GEORGE WATTS.

Plans and Progress.

LETTERS FROM SHOE-BLACKS WHO HAVE EMIGRATED.

The following letters have been lately received from two boys who were employed in the Ragged School Shoe-Black Society up to the time of their leaving this country for Canada and Australia:—

"*Drynoch, Oak Ridges, Canada West,*
"*June 23rd*, 1853.

"Sir,—As you wished, I write to tell you that I have arrived safely in Canada. I have got a good situation eighteen miles from Toronto. On coming out into the country, I was engaged by a gentleman of the name of Captain MacLeod, who gives me 12*s.* 6*d.*, cy., a month. One of the boys has got a situation with Mr. Cameron, of the Commercial Bank in Toronto. Any boys you may send out will be sure to get work in this country, and will be employed immediately.

"We were eight weeks on the voyage, and four days coming from Quebec to Toronto. I delivered your letter to Mr. Mendell, who kept me for two days, and then sent me in the country by the railroad. The next day I got this place, where I am very comfortable and happy. I like this country, and hope I shall get on well.

"Give my compliments to Mr. Drayton and to Mr. Howard, for they were very good to me; and to the woman in the coffee-shop. If you write, please address to the care of Captain MacLeod.

"I wish to thank you very much for your kindness to me, and remain,

"Your respectful Servant,

"M——— W——, Esq. "John Dowie."

[*Received 2nd July*, 1853.] "*Merry Creek, Dec. 28th*, 1852.

"Dear Sir,—I have great pleasure in writing to you at this time, as the *Great Britain* leaves here on New Year's Day. There is a great many people coming here at this time. There is 5,000 people living in tents the other side of Melbourne. Servants is getting good wages here, as there are a great many going to the gold diggings. I have a good situation about four miles from Melbourne, and I like the colony very much. I have seen Mr. Moss. He has married Miss Clare. He has lately been ordained minister of the chapel at Praban. I have been quite well, thank God, and there is large gold mines found here. And I have sent to you and Mr. H—— and to my teachers, and have had no answer to them. I think it very strange. And things is very dear here. Work is plentiful and it is well paid for. I am getting £50 a year, board, lodgings, washing. And I have not seen M———. I have seen some of the others, and they are quite well. You must excuse me, for I have not time to write any more, for I long to know how you all are, for I often think of the happy hours that I have spent in the Ragged School with you and Mr. Herbert, and tell him that I have sent to him, and when I write I shall be able to say more. So no more at present from your servant, John Richard Hall. And I hope God will bless us all. God bless us.

"Pray for them that [are] far away.

"This is the direction—

"John Richard Hall, care of Mr. J. G. Miles, at Mr. Wharton's, Collins Street, Melbourne, Victoria, New South Wales."

As there cannot but be numerous failures in the application of every system designed to effect the reformation of young persons, and many difficulties are encountered by those who conduct institutions for this purpose, it is the more needful to record for their encouragement those cases in which success has been granted to their endeavours.

The two emigrants who tell their own stories in the above letters are instances of this description in far-distant parts of the globe, and publicity is given to these letters in order to stimulate other lads to good conduct. Besides this influence from a distance, similar effect is produced upon those who are still under training, when a former school-mate visits the place of his education, and by his improved appearance excites the ambition of his companions to follow his career of industry. Thus a shoe-black, who has been for more than a year the "page" in a gentleman's family, lately appeared at his former quarters in Off Alley, and astonished his red-coated associates by the grandeur of his livery, resplendent with buttons. And again, at the Euston Square Railway Station may be seen a well-dressed young man selling newspapers—one would scarcely think that he also had been two years ago accustomed to carry his box and brushes in the streets. A short time since, a purse of sovereigns was found by one of these boys, and only a few days ago, a bill drawn for £69. Both were faithfully delivered to the police; but though such conduct is not uncommon amongst the inmates of our schools, dishonesty, alas! occurs in this as in all other communities, where the human heart has opportunities for manifesting its depravity by the life and conversation.

Several shoe-blacks, who had been educated with anxious care, and encouraged by every incentive to honest industry, have been dismissed at various times for repeated misconduct; and after this, one or two of them immediately set up on their own account, in the very occupation which they were so unwilling to follow steadily when controlled by authority.

A very beneficial effect has been produced upon the boys of the Society by the institution of a regular half-holiday granted once in three weeks. Not a few, however, of the lads thus privileged decline to abandon their work when they happen to be posted at some lucrative station, where (at this time of the year) 5*s*., or even 9*s*., may be earned in a single day.

It has been already mentioned that the system of shoe-blacks in uniform has been extended to several towns of Great Britain. They are also to be found in Alexandria, and even in Sicily, where we learn from a correspondent that "shoe-blacks abound."

We may mention that there has been invented for the shoe-blacks' uniform a new description of "badge," the construction of which is very ingenious, and may be of use also for other purposes.

In concluding these remarks, it is thought right to state that the Committee of the Shoe-Black Society are increasingly sensible of the responsibility undertaken by them in providing for some fifty boys, thus dependent upon their Institution for employment. Experience as it is gained, is carefully applied to the improvement of their system, and while instances of ingratitude on the part of the boys are frequent enough to cause anxiety, and failures occur to repress undue confidence, yet the Committee, and those

connected with the schools which co-operate with them, are greatly encouraged in their work by many evidences of good results produced by a steady perseverance in promoting industry, and an humble endeavour to reclaim sinners by teaching them the saving truths of the Gospel.

PROFESSIONAL BEGGARS AND JUVENILE THIEVES.

SECOND PAPER.

THE subject of juvenile delinquency, and of street begging and vagrancy in connexion with it, is deeply interesting to every philanthropist. It has puzzled many legislators and many jail chaplains, as well as Ragged School teachers. The number of neglected children that still infest our streets doing mischief, begging or stealing, and corrupting one another, presses heavily on every thoughtful mind, especially if that mind be under the influence of Christian motive, and impelled by the Christian duty of caring for others as well as for ourselves.

It matters little that systems of education are improved, the number of schools increased, and large sums raised and expended on National and British, and Ragged Schools, if a nursery for crime is still permitted to exist in our midst, which sends forth increasingly its baneful plants to deface and corrupt all around them. Do what we will, it appears, under our present laws, careless parents will neglect, and vicious parents will pervert, and even destroy their own children, to enrich themselves, and to gain their own ends. But the question occurs, Have we done all that we might have done in this matter, and could we not, by some further step in regard to the parents especially, do much towards remedying the great evils we see around us?

It is acknowledged on all hands, that street begging is a great evil, that poor children starving in the street, often shoeless and ragged, forced to beg, and even to steal, by their unnatural and unfeeling parents, is a sin that need not, and should not, be permitted. Then why not at once proceed to remedy it? Let us consider what a few persons of experience and judgment in the matter say about it. Let us call witnesses, and first let us begin with a lady. Miss Carpenter, in her work on "Juvenile Delinquency," page 340, says:—

"Where Christian effort has done its utmost, and has failed to influence, the alternative is, either that the children shall grow up to ignorance or vice, society tacitly consenting, since it sees and does not interfere, or that a vigilant police surveillance of the street shall, under magisterial authority, compel attendance at an Industrial Feeding School of all such children as infest the streets, thus necessarily growing up to be injurious to society. In such cases the expenses of their food should be borne by the parents where practicable, in others by the parish."

Again, at page 132, she says:—

"Who can say that it would be an unjust interference with the 'liberty of the subject,' to *compel* such children as are a plague, a nuisance, and a burden to society, and preparing to be yet more dangerous to it, to attend an Industrial School? Who does not see that it would be the highest economy in the guardians of the poor, instead of giving 'sixpence and a loaf,' weekly to a pauper child, to transfer the money to a place where it can be taught to work as well as to eat? And who can doubt, that parents ought to be made in some way to feel the responsibility to God and to man, when they have

brought into the world those who must become members of society at no distant period?"

The particular nature of the required measure is very clearly laid down in Miss Carpenter's book at page 379, to which we may refer any of our friends for more particular information. The same lady corroborates these statements in her evidence before the Committee of the House of Commons on Juvenile Delinquency.*

The next shall be that of a Commission appointed in 1846, by the Justices of the Peace for the County of Middlesex, to report to the Court their suggestions for checking the growth of juvenile offences. Petitions founded on the report of the Commission, were presented to both Houses of Parliament. It was desired that various clauses of a proposed Act should provide that "An asylum should be established by legislative enactment, for affording religious and moral training to such children of the destitute and dangerous class, as may be brought before the local magistracy, and destitute of proper guidance; that the asylum should be under the control of the sitting justices, subject to the approval of the Secretary of State for the Home Department, and to Government inspection; that the cost of erecting and maintaining the same be defrayed out of a county rate, the parents of the child being compelled to pay for his maintenance, as directed by the Poor Law Act."

The Chief of the Police in New York shall be our next witness. In his report to the Mayor for 1850, he calls attention to a growing and deplorable evil existing in that community, of vagrant, idle, and vicious children of both sexes, who infest the public thoroughfares, docks, etc., and he recommends that some method "should be adopted whereby such children should be compelled to attend our schools regularly, or be apprenticed to some suitable occupation," which he says "would tend in time more to improve the morals of the community, prevent crime, and relieve the city from expense, than any other conservative or philanthropic movement with which he is acquainted."

The County Prison Board of Aberdeen gave strong evidence in favour of Industrial Schools, with compulsory attendance, and say, they "would recommend the establishment of such schools, and their support at the *public expense*." The Rural Police Committee of Aberdeen also state, that by the activity of the police, the system of sending out children to beg has ceased to be profitable, and has therefore been abandoned; and give a table, showing the result of the Industrial Schools, and the forced attendance, as follows:—

1843. Juvenile vagrants apprehended	397
1845. Ditto	105
1847. Ditto	6!

* Some years ago, thirty-three learned judges of the United Kingdom fully concurred in the belief that good moral, religious training, commencing with infancy, is the only means which can be resorted to with any hope of success, in reforming the rising generation; and that it is most important to extend the love of knowledge to the lowest and the poorest of the people. Lord Denman expressed a sanguine hope, that moral training, followed by the means of obtaining a decent livelihood, will so materially diminish the amount of crime, as to make it a rare exception amongst the lowest classes, instead of threatening, as it now does, to become the rule.

Again:—

1843. Juvenile delinquents committed to prison .	53
1846. Ditto	28
1849. Ditto	16!*

We could extend our examination of witnesses, by going through nearly all those who appeared before the late Parliamentary Committee on Juvenile Delinquency; for nearly every witness gave evidence in favour of the above views. It appears needless now to do so, for it has become pretty clear to those who have practical experience of such matters, that some new measure is needed.

We are now happy to observe, that the measure introduced by the noble Lord, Earl Shaftesbury, into Parliament, is likely to become law; and in a future number we shall give for the information of our readers, some of the leading provisions of that Bill, and also of that introduced into the House of Commons by Mr. Adderley, on the same subject.

VAGRANT CHILDREN.

In a Parliamentary paper just published, a return is given of the number of children below the apparent age of 14 found by the police "at large" as mendicants or thieves. Of such children, 94 were found in the various metropolitan districts, in whose cases it was impossible to find or trace their connexion with their parents. The parents of 231 "children at large" were found, and appeared to be in a condition of life to maintain and educate them; while it was found that the parents of 580 of such children were capable of at least contributing to their maintenance and education. Of 411 children it was notorious that their parents sent them to beg and live in idleness and profligacy on their earnings. The total number of children "at large" in London amounts to 1,316. Joined to this return is a similar statistical acount of the children under 14 found by the police in lodging-houses as mendicants or thieves. Of such children 40 were found without parents; the parents of 105 were able to maintain them, and the parents of 1,190 were able to contribute towards their support; and 433 were purposely sent from their homes to beg. The total number of children in lodging-houses was 1,782, which number, added to the number of children "at large," gives a grand total of 3,098 juvenile mendicants and thieves. These figures, however, give but a very inadequate idea of the real number of the criminals who are daily growing up to manhood and womanhood. It is stated in a note to the same return that the number of children at large and living in idleness, without education, and apparently neglected by their parents, of the lower classes, who are generally in the receipt of wages, amount, as nearly as can be ascertained, to 20,641 under 15 years of age; and there are 911 among this number who have been charged with other offences than those of begging and theft.

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* "The effectual antagonist to the increase of crime, must be found in such an education as shall reach the young of those classes, out of which criminals are bred, and shall replace the education they now receive from their larcenous and felonious parents, by such juris-prudential arrangements, as shall rescue both the juvenile delinquents, and offenders whose term of punishment has expired, from the necessity which they now lie under, of falling back among their old associates, and *recurring* to their *evil* courses."—*Edinburgh Review for April*, 1853, page 300.

Notices of Meetings, etc.

DEAN'S COURT, STRATFORD.

A PUBLIC MEETING was held on Friday, July 15th, in the Stratford National School-room, to extend the present efforts, in order to meet the necessities of the neighbourhood. Notwithstanding the heavy rains which fell during the day and evening, there were present a goodly company of the wealthy and influential of the neighbourhood. The Meeting was presided over by William Cotton, Esq., Magistrate and Chairman of the Chelmsford Petty Sessions. The Meeting was addressed by Samuel Gurney, Esq., J. B. Gurney, Esq., Rev. W. Holloway, and also Mr. W. Ferry, who attended as a deputation from the Ragged School Union. In the course of the evening the children were brought into the room, and arranged, boys on one side and girls on the other; and having sung a hymn, they were addressed by the Chairman; and subsequently supplied bountifully with cake, and dismissed. The Secretary stated, that after various unsuccessful efforts to obtain a stable, or some building suitable for a Ragged School, the present cottage was hired, which, although small, was considered desirable, on account of its being in a locality where the inhabitants have the appearance of extreme wretchedness and domestic depravity. It had been ascertained, through the District Visitor, that none go to any place of worship, and that their neglected children were brought up in idleness and dirt. To meet the current expenses of this school during three months (the period proposed for making a trial of its success), it was suggested that means should be obtained, by penny contributions, raised among the immediate friends of the active agents for the formation of this School. It is acknowledged with thankfulness that the *penny* has indeed proved the widow's cruse of oil—it has not yet failed; and it is confidently hoped that sufficient money may be raised by this humble means to defray the expenses of the school during its infant state. The School was opened on the 16th of April, under the immediate direction of a schoolmaster and mistress. The attendance of girls rose from 8 in the first week of opening to 42 in the seventh week; and of boys, from 7 to 20.

A scene of much disorder taking place, it was considered expedient to engage an evening master—one who had experience in the regulation of a Ragged School. Having done so, a rule was, by his advice, immediately established to admit only 25, and to suspend amongst those any that might be refractory; consequently, in the fourth week the attendance was limited to 25; 5th week, 30; 6th week, 35; and 7th week, 40. It is worthy of remark, that notwithstanding the attraction of fairs in the neighbourhood, 20 of the boys have attended on Whit-Monday and Whit-Tuesday.

SERMON LANE, ISLINGTON.

THE Annual Meeting of this School was held on Tuesday evening, July the 19th. The Chair was occupied by Viscount Ingestre, who, on opening the business of the evening, stated that the invitation to preside on that occasion reached him while he was on duty with his regiment at Chobham; and having endured the inconveniences attendant on camp services, especially during the heavy rains that had so continuously fallen of late, his sympathies for the neglected and homeless were increased, and he felt that he could but comply with the request of the Committee. He, however, trusted that he had been moved by higher motives than a mere fondness for notoriety to participate in the proceedings of such a noble institution. He had been accustomed from his boyhood to mingle with the working classes, with a view to bring to bear whatever influence he possessed as a nobleman to the bettering of their condition. He had long been convinced of the evil tendencies of injudicious and indiscriminate almsgiving, but felt assured that in supporting institutions like the one for whose benefit they had been convened, real and substantial relief was afforded to children in general, in some cases to the parents, and in particular to the state.

The Report, which was read by E. S. Eardley, Esq., the Treasurer, gave a very encouraging account of the growing usefulness of the schools, notwithstanding the drawback so frequently experienced by the removal of the scholars, through the migratory habits of the parents. There are on the books of the Day School 233; boys 122, and girls 111; the average attendance is 150. The Sunday Afternoon School has an average attendance of 50, and the Evening about 30. The Week Evening School is discontinued for the summer months. The Bible Class, for elder girls, attended by about 25, and the Sewing Class, consisting of 55 girls, are found to be encouragingly useful and effective. During the year 61 scholars have been provided with situations, and 2 have emigrated. Two Provident Funds have been established; one for mothers, which has been joined by at least 30; the sum contributed to this has amounted to £4. 10*s*. 0½*d*.; and also one for the children, whose total payments have amounted to £18. 11*s*. 10*d*. The articles supplied have been at one-third the prime cost; and in this way 32 various portions of dress have been supplied to the mothers, and 422 to the children. An assistant mistress has been appointed, which it is hoped will be found a great advantage to the children. The Ladies have organised themselves into a Visiting Committee, to visit the homes and parents of the children, one hundred of whom have been so visited. The Balance Sheet shows a deficiency in the receipts of £46. 16*s*. 1*d*.

Papers, Original and Selected.

JUVENILE MENDICANCY—LORD SHAFTESBURY'S BILL.

In spite of the noble efforts which have been made during a series of years for the rescue of our juvenile pauper population from wretchedness and ruin, it is a fact patent alike to the political economist and the Christian philanthropist, that the fountains from which flow the polluted streams of youthful criminality, have not been dried up. We know what Ragged Schools and Night Refuges have achieved. We are not unmindful of the benefits now being reaped from the breaking up of those dens of thieves, the low lodging-houses of London, now under the surveillance of the police, and fast becoming both physically and morally pure. It is, indeed, gratifying to be able to state on the best authority, that in the Metropolis alone, 80,000 lodging-houses have been already registered according to the provisions of the new Act, and that there is good reason to believe that the number of such houses will soon amount to 100,000. But still another bold and vigorous experiment is required to be made. Juvenile mendicancy abounds in our streets. The famine which consigned so many of the Irish people to the grave, or drove them across the Atlantic, was also the occasion of a vast immigration of the Celtic race into all our great towns in Great Britain, and especially into London itself. These people have brought with them their rags, their filth, their squalid indolence, and with these also a low cunning, long and diligently practised on a more barren soil than our own, in extracting from the benevolent more or less abundant alms. Within a few years, every Londoner must have observed new groups in our public thoroughfares, a "cooped and wandered wretchedness," to which hitherto he had been a stranger. The tattered husband and wife, each with a child in arms, and a troop of little urchins bringing up the rear, have *looked* forth their wants on the passers-by, or when the policeman was not near, and a quiet street or square furnished the opportunity, have *moaned* out with a vociferous importunity their uncouth and eager solicitations. As the *Times* remarks, "This Metropolis certainly is the strangest place in the world. It is a place where extremes meet, and where splendour is next door to misery. One thing we have here in fuller development than may be found in any other city of Europe. We have a whole population of mendicants, or rather of people professing mendicancy." And, adds the leading journal, with good-natured and just raillery, "Here we are all sound economists; we all despise the abbeys which sucked up the wealth of the land, and for a pretence, kept a crowd of beggars at their gates; we all think a beggar worse than a sinner, inasmuch as he sins at another's expense; we are all thrifty and have an eye to the main chance; we are all fastidiously neat and clean; we are all jealous for an appearance in the eyes of foreigners—*yet we all give* to beggars. It is the father of the family who is the chief delinquent. Whatever his wife saves in tea, butter, or beer, he throws away upon beggars. He saves sixpence by screwing a cabman, and gives it to a fellow whom no cabman would trust near his

stand. The husband, always the biggest talker, is the weak point of the domestic fortress. He gives, gives, gives, and has only courage to confess the half of his infatuated benevolence. To this respectable *paterfamilias*, the model householder of London society, and the most self-sufficient being that walks the earth, we mainly owe the existence of such a mass of mendicancy as is to be found nowhere else on the globe. It is true that the English make beggars wherever they go, and are, therefore, sure enough to find them. Wherever the tourist roams over the Continent he finds the invariable little bareheaded, barefooted boy, mumbling, '*Un petit sou!*' or some equivalent appeal. But it is the Englishman who makes the little wretch; the natives have too high an appreciation of their coppers. Everywhere we are scolded for demoralizing the poor. In London we have it all our own way, and we have reduced the poor to the lowest scale of morals. It *has come to this, that you will encounter more beggars, of one sort or another, in a walk from Westminster Abbey to Oxford Street, than you will in a tour from London to Switzerland, whether you go by Paris or by the Rhine.* You may be a week at Brussels without being molested, except by a woman offering you a bouquet as you step into your carriage, or by an old cripple who offers you holy water at the cathedral. Yet Belgium, we are assured by our handbooks, is a priest-ridden, pauper-eaten country. Then what is London?"

Many a reader will acknowledge, whether a *paterfamilias* or not, that *he* has been guilty in this matter. The eye has affected the heart; misery, cold, and hunger, were before him; the pleader was ofttimes the solitary child, naked and shivering, who told you that he or she sometimes went in the evening to a Ragged School, and you said, "Ought he be allowed to starve?" But you and others forget that nearly all such are the children of idle and drunken parents, able to work and frequently employed, but who prefer luxurious sloth and copious gin-drinking at the cost of the public, and by the utter demoralization of their unhappy offspring. And you also forget, that "as surely as the tadpole will change into a frog, the little fellow who pursues you the length of a street, with the stump of a broom in his hand, will one day pick your pockets, and be a frequent charge on the county rates and the national exchequer. Our juvenile offenders in the Pentonville and other reformatory prisons, cost us each more than £50 a-year; he will probably be a pensioner on the State for the rest of his life, and whenever he is not in prison will be plundering the public.

"WHAT IS TO BE DONE?" asks the *Times*. It wittily suggests, but as speedily withdraws the proposed remedy, of taking away from the gentlemen "their breeches' pockets," and the bringing of "some corresponding process" to bear upon the ladies. That a great evil exists, ever increasing, awfully cumulative and threatening to our social well-being, is more and more evident every day—

"Scarcely anybody," says the *Daily News*, "knows what to do. A Committee of the Lords sat some years ago, to inquire especially into the case of juvenile offenders and transportation; and their report was founded on the testimony of magistrates, judges, chaplains, governors of jails, and others who were supposed to have a practical knowledge of the unhappy class which occasions so much grief and perplexity. Nothing could be stronger than the expression of opinion on the part of the judges that education of a

high order, early administered, was the only resource. Yet nothing effectual has been done. The magistrates know not what to do with the young creatures who are brought before them, many times in a year, and in increasing numbers; and the police are but Job's comforters in the case; for they tell of multiplying swarms in every town throughout the country. To tell how prison is no remedy, but quite the contrary, is so trite, that nobody wants to hear it. We all know that children sink lower, either there, or when they come out, so branded that they cannot get work, or any kind of countenance from society. Prisons have failed. Parkhurst has failed, because it is a prison where the boys are most unhappy of all. The young creatures are far below the reach of the educational aids of the Government, as at present afforded. They are below even the Ragged Schools. A Ragged School may, at its first institution, include a good many of the perishing and dangerous class; but in a little while the character of the attendance rises, and the most wretched class drops out at the bottom. The young creatures are off in their wildness to prey upon their kind—the girls to haunt fairs and markets all over half-a-dozen counties, and the boys forming gangs, and drawing in and training little children of half their own age. All this is going on; and we go on administering prison—prison—still prison, after we have all lost faith in prison; and *just because scarcely anybody has anything else to propose.*"

But is it not pleasant to find that "*scarcely anybody*" is not the same phrase in its application as "*nobody?*" For Providence raises up from time to time men who, if they cannot untie, yet do cut many a Gordian knot like this by a sword wielded by a strong arm, and made keen in its edge by love. The difficulty which has long perplexed us, which no statesman has ever been able to solve, although attempts have been made to do so not a few; this difficulty is now, we confidently believe, in the fair way of being met and conquered by the proposed measures of Lord Shaftesbury and Mr. Adderley. To an explanation of the provisions and objects of the first of these Bills, we now call the attention of our friends. The second measure, in strict harmony in its benevolent spirit with that of Lord Shaftesbury, although differing in *the special class* for whose benefit it is intended, will form the subject of a future notice.

We have already referred to the fact that vast numbers of young children are daily sent out, not only in the Metropolis, but in all our great towns, in order to obtain by begging the means of supporting their idle or dissolute parents. It is also well known that there are many orphan boys and girls who are compelled to seek in this objectionable mode the means whereby they obtain a miserable nightly shelter, and a pittance of support from those lodging-house keepers who may think it on the whole a benefit to themselves to receive them. Whether it be, however, the parents, or the *quasi* protector as just described, it will be evident to all, that these children are exposed to temptations to evil of the most urgent kind. First of all, they are trained in this way to the practice of deception, inasmuch as under the pretence of selling matches or other articles, their real mission is that of mendicancy, as most persons in London well know from experience. Again, the young beginner is speedily made familiar by this vagrant mode of life with others similarly engaged, who have not contented themselves with simple solicitation, but who, finding this oftentimes a slow and precarious path to success, have resorted to acts of theft, and are quite prepared to initiate their new acquaintance into the mysteries of

stealing with adroitness some of those numerous articles which hang out so temptingly at shop-doors, or of dipping the hand into the pocket of the lady or gentleman with dexterous impunity. And can it be doubted that the young novitiates will not make rapid progress in an education like this? Granting that by means of the indefatigable activity and benevolence of the friends and supporters of Ragged Schools, many of these children are induced to attend such institutions with greater or less regularity, yet who does not perceive that this troop of pupils, gathered around the faithful Christian teacher in the evening, have already in the morning been in *another training school*, which to-morrow and to-morrow will *continue* to counteract, in connection with the presence of brutal oppression and physical want in their wretched homes, those impressions which are now being made on their consciences and their hearts? No one has been a more attentive observer of the causes which have impeded the success of Ragged Schools than the Earl of Shaftesbury. He has found by personal inspection of the *dens* where these poor children herd, by the evil companionship to which they are constantly exposed, by the sights and scenes of drunkenness and profligacy with which they are constantly in contact, that in a considerable proportion of cases labour has been expended in vain. More than this, he has ascertained, in common with other close observers, that it is from the class of our juvenile street mendicants there is furnished the greater portion of that awful amount of crime which annually is brought under the cognizance of our courts of justice. Not without a consciousness that difficulties stood in the path of legislation on a question of this kind, Lord Shaftesbury did introduce to the House of Lords, a Bill, the grand object of which was, that henceforth children found in a state of vagrancy on the public streets, should be taken up and sent by the magistrates of the Police Courts, to the workhouse, and that they should be carefully educated in honest industry, as well as in that knowledge which might fit them under the Divine blessing to be useful citizens, and above all, make them wise unto salvation. It is known to our readers that many deserted or orphan young persons of both sexes are and have been under similar training in the different union workhouses of Great Britain and Ireland. But the fact remains, that the larger number still remain *out of doors*, and that those wicked parents who live by the cunning and dexterity of their children, would be the very last to *send* them to the workhouse, even if the law did not justly demand, that the parents must enter it themselves, *as paupers*, with their offspring, if they cannot honestly obtain the means of support. Here it is that Lord Shaftesbury proposes that the law, armed with fresh powers, should step in. Either the parents of the children found on the streets can support them, or they cannot do so. In the one case, they are to be made *liable* to pay for the support and education which their children thus taken up shall receive. There is good reason to believe that the class of parents who are thus *able*, and *not willing*, and who have hitherto contrived to plunder the public for their own benefit—is very considerable. In the other case, when the parents have *not* the means of supporting their children, and who send them to the streets to obtain a livelihood, the burden will be borne by the State, which interposes in both cases in a *parental* spirit, and with the design of preventing that which, because it has hitherto not been grappled with, has

become one of "the perils of the nation," and a deadly gangrene to the body politic.

Lord Shaftesbury's measure did not make successful progress without encountering serious obstacles. The Poor Law Commissioners were of opinion, even if the Bill did not in some degree trench on their peculiar domain, yet that (as the Lord Chancellor stated on their behalf in his speech in the House of Lords) "the placing of young persons in the workhouses who were criminal, or *quasi* criminal, would render these establishments distasteful to the poor." It was further objected, that the workhouses would be perverted from their original design by being made "houses of detention," where children would be accumulated, so as to make the pressure and expenses intolerable. Alarm was also expressed at the proposal of placing under the power of arrest vagrants beyond a certain age, and also at the passing of an Act which was so extended in its range as to comprehend all the large towns of England. The reply to these objections will be best furnished in the noble Earl's own words, as we find them reported in the *Times*, July 15th, 1853:—

"He was ready to admit the proposed amendments, and the definition of a child as a young person under thirteen years of age, but all the former objections, stated in that House, were now set aside, and he was met by two from the Poor Law Office—first, that the workhouses must not be made 'houses of detention;' secondly, that there was not accommodation, either in quantity or quality, adequate to the expected pressure. The first was not a sound objection; the houses were at present houses of detention; no child of tender years, admitted therein, was allowed to go out at its pleasure. He asked no more for the young mendicants and vagrants. The detention, too, such as it was, was against the claim of the abandoned parents to regain possession of the child for sinister purposes. To show they were houses of detention he might adduce one proof. It was contained in a letter from the clerk to the guardians of the Yeovil Union, stating that the guardians had passed a resolution, that in future, when the master should have reason to believe that notice given to him to quit the house was given merely for a temporary purpose, and with intention to return, he should refuse such notice till he had brought it before the board of guardians for their decision. The commissioners directed the following communication to be addressed to the clerk in reference to such resolution:—'The commissioners desire to point out to the guardians, that (except in the case of orphan children) there is no power to detain a person in a workhouse against his will after he has given reasonable notice to the master of his intention to quit it.' Let these children be placed on the footing of orphans. The second objection was even less sound. There would be little or no pressure on the houses; the terrors of the law would be nearly sufficient to clear the streets. But, to obviate the possibility of such a pressure, he proposed, both to the Lord Chancellor and Mr. Baines, to limit the operation of the Act to the Metropolis. This would have removed all the provincial difficulties, and almost all those anticipated in London; for had the pressure been severe, the Secretary of State could have directed the constables not to apprehend the children, and so we should have had a virtual suspension of the Act until the meeting of Parliament, when whatever was injurious might be altered or repealed. He could not see what possible objection could be urged to that proposition. He understood that the noble Lord had said the present inmates of workhouses would be disgusted if criminal children were introduced among them. They were not criminal children—they were children who were prevented from becoming criminal, and were placed in the workhouse in order that they might not become

criminal. It seemed to him preposterous to say that the admission of children of six or seven years of age would be the cause of disgust to the inmates of workhouses. If they could but manage to reach those children, they would tear up the whole seedcrop of crime, and he thought that in ten months they would find a decrease in crime of fifty or sixty per cent. among the criminal population. He greatly regretted the hostile view which some of their Lordships had taken of a measure which appeared to him to be calculated to effect the greatest good. But he was resolved not to withdraw the Bill. (Hear, hear.) He was convinced of its necessity and its efficacy; and he would not, by any act of his, contribute to its defeat. (Hear, hear.) He should, therefore, submit it to the adverse decree of their Lordships, under the advice and influence of the Poor Law Commissioners." (Hear, hear.)

The apprehensions of Lord Shaftesbury as to the defeat in the Upper House of a measure the success of which was so justly dear to him, were not realized; and this not less in consequence of his own firmness, than the cheerful and seasonable support given to him by the Prime Minister, the Earl of Aberdeen, who approved of the limitation of the Bill to the Metropolis, and who said, that if "any inconvenience arose from overcrowding the workhouses, the Secretary of State could give directions to cease an increase of the numbers." Even if some of the peers had been disposed to impede the measure at first, ere the conversation ended on the re-commitment of the Bill, noble lords seemed to vie with one another in expressing their approbation of its leading provisions. Lord Campbell said that "the poor child of six or seven years was not a criminal, but an object to be taken care of, and to be removed from those who sent him to the streets." In a kindred spirit, Lord Grey remarked, that "the young children could not be considered as the criminals, *but their parents*, who sent them out to beg and pick pockets; and it *was the duty of the State, under the circumstances, to come forward and do that which those with natural authority over those children ought to have done.* . . . Rightly understood, there was no punishment in the workhouse for children of this kind, *but a guardianship* by the State; *it was not in the sense of a penal detention, but in the sense of protection.*" The Duke of Argyle said, that "he could not express his own deep conviction of the paramount importance of the principle of the Bill. It had been brought into operation in some of the largest cities of Scotland, Aberdeen for instance; and the effect on juvenile delinquency in those cities had been most important under Mr. Sheriff Watson, who sent all the little children who were brought before him to Ragged Schools and other similar institutions; *and there had been a decline* in juvenile crime in Aberdeen amounting almost to total extinction. When the principle was first applied, the per centage of juvenile delinquents was very high indeed; but by *the last returns it was not more than one per cent.*" The Lord Chief Justice, speaking a second time in support of the necessity for some measure of this kind, instanced a case which had come under his knowledge in his judicial capacity. A young girl, of eight years of age, was brought before him, charged with having passed bad money; and the evidence having established the case, as well as the fact that she had been trained by her parents to commit this crime, he was compelled, in order to save her from the influence of such parents, to pronounce a sentence of seven years' transportation upon her. Under that sentence she was taken into a Government penitentiary, provided with proper religious and

moral instruction, and so removed from the pernicious influence of such degraded parents. And Lord Brougham closed the discussion by expressing his great gratification at the prospect of this important measure receiving the sanction of Parliament during the present session, but hoped that the magistrates would be very careful in exercising the powers to be entrusted to them under it. The separation of parents from children and children from parents was undoubtedly an extremity to which they should resort with the greatest possible reluctance, but it had become a social necessity of the State to separate those who were about to be made by their parents the agents of crime.

We greatly regret that the anticipations so confidently cherished and expressed that Lord Shaftesbury's Bill should, during the late Session of Parliament, pass into a law, have been disappointed. This we believe has arisen, not merely from the pressure of other measures which had been earlier introduced into the House of Commons, to the passing of which the Government was pledged, but also we grieve to say from the continued hostility of the Poor Law Commissioners, and especially the active opposition of several of the Metropolitan representatives. The noble Lord had finally consented that the operation of the measure should be confined to children under *ten* years of age, and, as already indicated, had shown that the fears entertained as to the great numbers of children who, *after the Bill should become law*, would be sent out to the streets, and be thence taken to the workhouses of London, were unfounded. But a short-sighted and selfish policy has for the present prevailed. We hope, however, the day of victory is not far distant, and the delay will but render that victory final and decisive; that a Cabinet measure may be brought forward next year, which will embrace, not only the class specially contemplated in Lord Shaftesbury's Bill, but also those children who are actually criminal by reason of overt acts of transgression in the eye of the law. One thing, however, is evident, that the grand object to which the noble Lord's efforts have been directed is now certain of accomplishment; and that, backed by a healthy public opinion, he will, ere long, see legalized one of those wise enactments which, religious in their essence and character, will hasten that consummation for which so many Christian hearts are yearning—namely, the combination of *law* with *love;* the *certain prevention* of evil rather than its *attempted* and most uncertain *cure;* and the moral transformation and elevation of the most degraded, and at the same time most helpless classes of the community.

THE CHOBHAM OF OTHER DAYS.

"THERE is nothing new under the sun." Yet strange it is, though not less strange than true, man is ever found in quest of novelties. And as he gazes, with lively emotion and deep admiration, on each fresh exhibition or display of nature and of art, which he may not have seen before, he fancies such has never been.

It is no small cause for thankfulness, that our highly favoured isle has for upwards of forty years richly enjoyed the blessings of peace. Our well-tried veterans have now either grown old and feeble, or died in the service. Few comparatively of the standing army have known more than the ordinary drill—the value of which we would not in the least depreciate. Wisely, no

doubt, the neighbourhood of Chobham has been selected, the troops collected and encamped, to be exercised in warlike manœuvres and shamfights, to qualify them, should they be needed, for more effective service.

For some weeks past, pleasure-vans, omnibuses, and vehicles of sundry kinds, filled with sight-seers and musicians, have daily thronged the various thoroughfares leading to the South-Western railway terminus, or speeding their way to the camp itself. Oh! that the time were now, when men "shall beat their swords into ploughshares, and their spears into pruning hooks: and when nation shall not lift up sword against nation, neither shall they learn war any more."

The camp at Chobham, however, may be regarded as a fitting illustration of what the vast neighbourhoods of the now mighty Metropolis, without the boundaries of the old city wall, once were. The northern environs of London we find described by Stowe, as being "commodious for the citizens therein to walke, shoote, and otherwise to recreate and refresh their dulled spirits, in the sweet and wholesome ayre." The fields extending from the city wall to the vicinity of Islington, Hoxton, and Shoreditch, were kept for the practice of the long bow.

In 1365, Edward III. commanded the sheriffs of London to make proclamation, that "every one of the said city strong in body, at leisure times, on holydays, should use in their recreations bows and arrows, or pellets, or bolts, and learn and exercise the art of shooting." In 1392, an Act was passed to oblige servants to shoot with bows and arrows on holydays and Sundays. And in the third year of Henry VIII., every father was directed to provide a bow and two arrows for his son when he should be seven years old, and in the following year, all persons, except the clergy and judges, were obliged to shoot at butts.

A splendid shooting match was held in Smithfield in the year 1583, under the direction of the Duke of Shoreditch, captain of the London Archers, with his several officers, the Marquises of Clerkenwell, Islington, Hoxton, Shacklewell, and the Earl of Pancras. On the 17th of September of the same year, 3,000 bowmen, each having a sash, a long bow and four arrows, were assembled in Smithfield, and marched in procession to Shoreditch church, and from thence into "Hogsden fields, into a faire large green pasture ground of goodly compass, where a tent was set up for the Duke and the chief citizens." The practice lasted two days, and on the evening of the second day, the victors were led off the field mounted on horses, and attended by about 200 persons, each bearing a lighted torch in his hand.

These practices, however, appear to have fallen much into disuse in the reign of James the First, for we find Stowe lamenting that it had become "almost cleane left off and forsaken; for," says he, "by the means of closing in of common grounds, our archers for want of roome to shoote abroad, creepe into bowling alleys, and ordinarie dicing houses, neerer home, where they have room enough to hazard their money at unlawful games."

Could that celebrated historian now revisit these localities—*the Chobham of other days*—how would his contemplative soul be struck with the contrary aspect presented! It was said, and well said too, by a countryman, who for the first time in his life visited London in 1851, that he "could not see it for the houses." The main thoroughfares through which most travellers, visitors, and even residents, generally have to pass, consist of one continuous range of buildings, public and private, around which is the constant busy din and hum of its denizens. To see London it is absolutely necessary to perambulate its countless courts and alleys in the rear—a task which, for years gone by, few were found philanthropic enough to perform; but in the days in which we live, the nobility and gentry, the minister of religion, the visitor and the City Missionary, shrink not from the undertaking. We hail these facts with gratitude, and hopeful anticipations as to the beneficial results. We laud these benevolent philanthropists; but desiring

to participate in their labours of love and usefulness, we resolved to visit the scenes of wretchedness too.

We recently bent our steps to the eastern part of London. Threading our way through Artillery Lane, Artillery Street, Artillery Passage, and Gun Street, we were reminded of a description of this locality given in a map of London at the time of the great fire, in which it is represented as a square field, with the Artillery Ground on the west, and a boundary of houses nearly surrounding it. Here, at that time, and up to a much later period, were military practices carried out, and the roar of cannons heard—*the Chobham of other days.* But proceeding along Whitegate Alley, Bell Lane, Frying-pan Alley, and sundry other narrow avenues, bearing curious and ridiculous names, we came into Petticoat Lane. Our attention was at once arrested by the busy hum of the old-clothes dealers, most of whom, having finished their morning's perambulations in and about London, and gained not a few victories over the unwary housemaid or the economical housewife, by purchasing sundry articles of apparel at an almost nominal sum, now crowded the narrow space to sell their booty to the highest bidder. In almost every countenance—few indeed were the exceptions—we beheld indications, that we had suddenly become located in the midst of a vast colony of the seed of Abraham. Glad indeed should we have been, if we could have recognised in them the piety of that venerated patriarch. But alas! the oaths and curses, the contentions and bitter strife, arising from charges of defraud, or attempts to deceive—the intemperance and lewd conversation that assailed our eyes and ears, were unmistakable indications to us, that these, who belonged to a people once highly favoured of God, and destined to be "a kingdom of priests," are now held in bondage under Satan's heavy yoke.

The streets we found to be wretched indeed in their external aspect, but the blind courts and alleys with which they are intersected in a much worse condition. The houses, if houses they can be called, are in a most dilapidated state, and devoid of accommodation and comfort, both interior and exterior being alike uninviting. In these we found a vast multitude of families crowded together inconveniently, indecently, and unhealthily. In some, and not a few, consisting of but two rooms each, two, three, and even four families reside, the chief occupant paying a rental of from one shilling to fifteen-pence per week for the cabin-like room.

From what we witnessed, and the inquiries we made among the people themselves, we were satisfied that extreme poverty prevails here; that vice, in its lowest and most revolting forms, is continually practised, having a most demoralizing tendency, and that the training and example afforded the children here are extremely lamentable. Surely we thought this locality—the Chobham of other days—has become transformed into the "*mire and the gutter,*" in which lay engulphed a vast portion of the rising generation; a fit spot, indeed, for a Ragged School, which, by the Divine blessing, might be the means of rescuing some of the many who are teeming into the vortex of human misery. And right glad indeed were we to find that such an institution existed, and had been opened in the very midst of the rookery—namely,

DOLPHIN COURT.

We visited this school, and inquiring into its origin and history, ascertained the following interesting facts:—

A devoted City Missionary, labouring in the Artillery Street district, from the sad scenes with which his duties brought him in daily contact, felt deeply the necessity and importance of establishing a Ragged School, whereby it appeared to him probable that some at least of the destitute and depraved children might be rescued from the life of misery and wretchedness to which the neglect of their parents, and the iniquitous practices with which they were continually surrounded, were inevitably leading them. He obtained

the aid and co-operation of some gentlemen, and a room, nine feet square, was taken in Dolphin Court. About 40 children of the most depraved habits—and for ragged attire, filthy condition, and exceeding amount of ignorance, not to be excelled in all London—were admitted. The effort was novel, and the effect surprising. On the return of the children from school, groups of women of exceedingly low cast, were frequently seen surrounding some of them, while they endeavoured to describe the operations of the school, to stammer over the lessons they had been taught, and to sing the hymns they had learned. The numbers soon increased, so as to render it necessary for the committee to take the upper part of a house in the same court, and throw the two rooms into one. This enlarged room also soon became too strait for the numbers that flocked to the school, and the necessities of the case having been made known, liberal contributions were received, and a cart-house, with stable and hayloft adjoining, was taken and fitted up.

The little school thus begun in Dolphin Court has gone on and increased, until it has become an institution of no small magnitude. It was planted a slender stem, but by God's blessing, its roots have struck downwards, and its branches have multiplied and extended themselves, yielding its fruits of temporal, spiritual, and eternal good to the surrounding neighbourhood.

There is a DAY SCHOOL, at which on the average 180 scholars attend, who are instructed in the essentials of general knowledge, based on strictly religious principles. A dinner is given them twice a week in winter, and once in summer, the expense being defrayed by a kind lady and gentleman. Those who are blessed with the good things of this life, can scarcely imagine the eagerness and joyful expectation to which "Soup Day," as they call it, is looked forward by the children, to many of whom such are the only occasions on which they enjoy a hearty meal during the whole week.

There is likewise AN EVENING SCHOOL, which is attended by costermongers, labourers, and those who are in search of casual employment during the day. INDUSTRIAL CLASSES, which are attached to the Evening School, in which girls are taught needlework, and boys tailoring or shoemaking. A SABBATH SCHOOL, morning and afternoon. Clothing is provided annually for 35 boys and 35 girls, who attend public worship morning and evening. It is lent only the first year, but given the second. A Library and a Refuge for extremely destitute girls. The latter is capable of accommodating 20, but the limited state of the funds will not allow the committee to admit more than 6 at present.

Of the class of children admitted into these schools, some idea may be formed from the following result of an examination of those present on one occasion in the day school:—7 of the scholars had no parents; 15 had stepmothers; 3 were children of convicts; 50 had no bed to sleep on; 20 were entirely shoeless; 30 had no cap, hat, or bonnet; 10 were without any portion of body-linen; and 7 admitted that they had recently been in prison.

School being over, accompanied by the master, we followed many of the scholars to their homes, where we had an opportunity of conversing with their parents. Our guide led us through a labyrinth of wretched abodes, and conducted us up not a few narrow and extremely dark staircases, the ceilings of which were so low-pitched, that it was frequently necessary to apply our hands as well as feet to the stairs, to avoid coming in contact with the woodwork above. The day being warm, and the inhabitants by no means cleanly, the state of the dwellings was here and there very offensive. Indeed, it would be a matter of great surprise had it been otherwise; for in Dolphin Court live between thirty and forty families in twelve small tenements, facing each other, without even a back window, or any means of thorough ventilation, and but one common convenience at one end of the small area for the entire colony, consisting of old-clothes dealers, translators, or cobblers, costermongers, sweeps, and not a few who have departed from the paths of virtue.

Here we conversed with a mother, whose three children had been taught in the school. She spoke very highly of the benefit it had conferred on them, stating they were now good scholars, but as for herself and husband they were unable to read at all.

Visiting another family, near the baths and washhouses in Goulston Square, we found the father lounging on what might be termed an apology for a bed. At first we were led to suppose that he had some regular employment at night, and required rest in the day; but having conversed with the wife, who is heavily afflicted, but whose superior conversation indicated that she had seen better days, which we found to have been the case, we ascertained that he was an evening ballad-singer, and practised in Whitechapel Road, and in the neighbouring public-houses. Glad indeed were we to find, that two of the children of these wretched parents had not only been taught in the school, but trained to industrial habits, and provided with situations.

In this street we were much struck with seeing so many of the women washing outside their doors, and drying their ragged clothes even alongside of that noble and spacious building of baths and washhouses. Meeting with the superintendent, we entered into conversation with him, and he kindly took us over the establishment. We beheld a goodly number of women at work, but among them were not any to be found from the immediate locality; most of them had come a considerable distance, three, four, and even five miles, thinking it worth their while to bring their basket of clothes on an omnibus, and take it back in the same way. It appears that such are the conveniences afforded, that if a woman be quick at her work, she may wash, dry, and iron the clothes of herself and her family, in about two hours and a half, at the small charge of fourpence; if she have only a small lot of clothes, and be quick at her work, she may get them all done in an hour, at the charge of only *three halfpence*. The wives of industrious mechanics chiefly use it, but scarcely any of the degraded wretched poor, who inhabit so thickly the neighbourhood around it. Inquiring into the reason for this, we found that such is the tattered, untidy, and wretched character of their clothes, that they will not take them where they would be contrasted with those of more industrious, frugal, and sober habits.

We presently returned to the school-house, and perused the records of the institution, in which we found many cases of individual benefit narrated,* and descriptions of general good effected, sufficient to incite gratitude for the past to Him without whose aid and blessing all efforts are in vain, and to encouragement for the future, to persevere, relying on the gracious promises with which the word of life teems. The master assured us that it is scarcely possible for any one to conceive the difference produced by the system of training and instruction adopted, both on the minds and bodies of the scholars, even in a short period of time. He pointed out to us countenances beaming with joyous and hopeful expression, which were once forlorn and dejected; minds expanding and imbibing the precious truths of the Gospel, which were exceedingly contracted; the cleanly and decently attired who were once clad in dirty, ragged garments, with their flesh begrimed with filth, and matted hair; and self-respect manifesting itself among those to whom it had ever been unknown.

To those whom God has blessed with this world's goods, the interests of this and kindred institutions present their claims. To such it is only necessary to say, "He that giveth to the poor lendeth to the Lord." The poor "cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." "The Lord loveth a cheerful giver."†

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* See "Reaper's Corner."

† Since the above was written, we have been informed that the Committee have taken the house next the school to meet the urgent necessities of this wretched neighbourhood.—Ed.

The Reaper's Corner.

Man is a speculative being. The anticipation of favourable results prompts him to effort. His spirit is cheered and emboldened by success, but soon dismayed by disappointment. The man of business diligently applies himself to his daily toil, and brings to bear upon his calling all his mental and physical energies and skill, to the acquirement of wealth. The hero quits his domestic hearth, and hastens to encounter the foe, hazarding his life in order to enjoy the honours of victory and fame. The laborious lapidary, conscious that there are exquisite beauties beneath the rude exterior of the pebble he has found on the sea-shore, applies his sharp and cunning instruments in the hope of developing them. The rustic ploughman cleaves the sod, prepares the ground, and casts in the precious seed, cheered by the declaration, that "while the earth remaineth, seed-time and harvest shall not cease." So, in like manner, the Christian minister, the Sabbath School teacher, and last, but not least, the Ragged School labourer, endeavour to scatter the seed of the kingdom, sowing beside all waters, in humble dependence on Divine aid and the blessing of Him who hath said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

The following samples or gleanings from the Ragged School vineyard are practical illustrations of the faithfulness of God to his promise; and while they may be regarded as incentives to renewed exertions, they cannot fail of inciting gratitude to Him to whom alone the praise is justly due:—

Dolphin Court School and Refuge.

A boy, not fourteen years of age, stole half-a-crown from his master. The money was spent in treating some companions to beer, and tickets for the theatre. When the money was gone, he was told to steal more, and on his refusal to do so, one who had shared in the spoil betrayed him, and he was taken before a magistrate. His widowed mother begged that he might not be committed till she had made another effort to save him. She applied at the school, and the next day the superintendent saw the magistrate, and obtained the boy's discharge. A week in prison had sadly hardened him, but a short time at school had such an effect upon him, that he sought for and obtained admission to the Refuge for the Destitute, from which institution he was bound apprentice to a shoemaker, and has now served above six years of his time.

A little girl was made the means of reclaiming her father, and saving a whole family from ruin. The father was a drunkard, and his family were in a deplorable state. One evening he went home drunk, as usual, and began swearing at his wife. Our poor little scholar crept from her corner, and, addressing her wretched parent, said, "Father, my teacher says, if you get drunk and swear, you will never go where God is." The arrow struck to his heart; the man burst into tears, and from that time he has been a sober man, his family have been cared for and decently clothed, and they are taken by him to the house of God.

A boy, whose father and mother died when he was quite young, had

to job about for a living, and when work failed, became a beggar, his only home a dry arch or a butcher's block. This boy after admission went on well, had two places of work, and gained a good character in each, being now in another situation, and doing well.

M. B., aged twenty-four, left home quite young, and went to live with an aunt—came to London and got a place—was taken ill and forced to leave—lived by the sale of her clothing, and then went on the streets. For three years she was either on the streets or in prison—wilfully incurring imprisonment by breaking street-lamps, to get rid of the filth and vermin she gathered in her wretched course. At the end of three years, she was a servant at an infamous house at the east of London, where she became such a drunkard that she could drink a pint of gin before breakfast; but tired of her course of life, she obtained admission to the Refuge. She had been a Sabbath scholar when young, and the good seed, though buried so long, was not dead; for she became anxious about her soul, and being sent as a servant to a pious family, was enabled to improve her condition by removing to another, in which she was some months, and was subsequently taken to Australia by her third master and mistress, who paid her passage.

J. A., seventeen years of age, had run away from home several times, and after leading a very dissolute course for three years, she was forced, as is mostly the case, to seek admission to an hospital: there she heard of the Refuge, and on gaining admittance, behaved well, and was sent to service, where she still remains.

E. L., sixteen years of age. Her father and mother had separated, and left the girl to the mercy of the world. Sometimes she had paid for shelter in the corner of a room, at others had done half-a-day's washing to obtain a lodging. She obtained a situation—few people, however, are aware of what situations poor girls take to get a living. This girl's master was a Jew old-clothes-man, and, with his wife, three children, and their servant, occupied *one* room. When it was proposed that she should be sent out as an emigrant, a friend of the schools took her from her place, and gave her board and lodging for several weeks. Her father was informed of what was intended to be done, but never troubled himself even to call and see her. The mother, when she heard of it, went to the house, cursed and swore at the girl, and expressed the only wish she felt concerning her, which was, that the ship might sink, and the girl go to the bottom with it. This was a mother's farewell to her only child! The girl was sent to Adelaide, and was there engaged immediately as servant to a respectable family, commencing at once at £20 a-year, with board and lodging. What a contrast between the situation in England and the one in Australia! What the poor Ragged School girl *may* become, it is impossible to tell; what she *has* already attained through Ragged School training and influence, is sufficient to prove that these schools are not working in vain.

L. H. had been discharged from service, the mistress detaining her clothes, After wandering the streets two nights and days, she was directed to the Refuge, was admitted, and recovered her clothes. She behaved well, and was sent to a situation, where she conducted herself so as to obtain a good character, and was thus enabled to seek a better place, which she now retains, and is earning £8 a-year wages.

M. K., an Irish girl, came to England to look after an uncle, of whom she knew nothing but that he lived in London. The poor girl wandered about almost starving, only getting a little food occasionally, and sleeping at night in the casual wards of workhouses. She was admitted to the Refuge; a decent place offering, she was fitted out and sent to it, and there she has been for eight months. She has an excellent character.

S. F., aged eleven years, was found at the bar of a police-court charged

with felony, and there were several charges of the same kind to be preferred against her. An offer having been made to take care of her at the Refuge, the magistrate allowed the charge to be withdrawn. From the time of her admission she conducted herself well, and after having been frequently tested as to her honesty, was restored to her parents quite reclaimed.

Anchor Street Ragged School, Shoreditch.

A. P., seventeen years of age, was apprenticed to a shoemaker, and twice ran away from his master. His parents were respectable, having kept a boarding school for twenty years near London, but he lost them both by cholera, and was found in Anchor Street in the most wretched condition. He was clothed and lodged for a fortnight at the expense of the teachers, who endeavoured to induce his master again to take him; but in the mean time he absconded, taking with him a box of blacking, matches, etc., which he had been sent to sell as a trial of his honesty. Some months afterwards he was found in Whitechapel workhouse ill of a fever, where he was again visited by one of the teachers, who ultimately succeeded in reconciling him to his former master, and the poor boy is now a reformed character.

C. P., brother of the above, was thrown upon the world without a friend, after having had a boarding-school education, and was boarded and lodged for some time at the expense of one of the teachers; he has since had three situations, and is now living as page to a gentleman, who has promised to be a friend to him, as he has no parents.

A. M., an Irish girl from the county of Munster, who had lost her father and mother by fever during the late famine, was found in the greatest distress; she had been for some time out of a situation, had no clothes but those she had on, and being quite destitute of money, asked one of the teachers for a penny. He kindly relieved her, and after inquiring into her case, took her into his own house for a time, and afterwards procured for her a respectable situation, in which she is giving great satisfaction.

Union Mews, Wells Street, Oxford Street.

T. M. has been in the school about six years; was exceedingly wayward, and gave much trouble to his teacher; chewed tobacco to a great degree. About two years ago a decided improvement took place; he became more regular in attendance, and remained at the prayer-meetings; he left off smoking and chewing—indeed, became a teetotaller. One year since, he expressed a wish to become a teacher, which was complied with, and his altered habits and unassuming manners, together with the interest he displays in the school, have greatly attached the teachers to him.

Correspondence.

"THE RAGGED SCHOOL CONVERT."

To the Editor of the Ragged School Union Magazine.

My dear Sir,—Not a few of your readers may remember that in the March number of your Magazine for 1851, there appeared, under the above heading, an interesting narrative of a youth who had been converted in one of our Ragged Schools. Although having a drunken and most abandoned father, possessing few opportunities for usefulness and improvement, with

the jeers and ridicule of former associates to contend against, he had proved the genuineness of his conversion by eighteen months' consistent conduct and zeal for the honour of Christ and the spiritual welfare of his old companions in crime. He was anxious to devote his life to this work; and the narrative concluded by proposing that a small fund should be raised to put him about eighteen months to school, and give him such other training as would fit him for Home Missionary labour. It was expected that by thus making the proposal known, a small sum would be obtained as a beginning; but so great was the interest manifested in the case, that in the course of a few months from £90 to £100 was received. Being one of the originators of the effort, and having taken a special oversight of the youth during the last two and a half years, now that the work is so far completed, I consider it due to those friends who so liberally assisted us, to give them an account of his conduct and progress.

Before sending him to school, it was found necessary to place him in a private lodging, and thus remove him beyond the influence and control of his wretched and abandoned father. But the preliminary steps were accomplished with difficulty. As he usually spent his son's earnings in drink, the arrangement was opposed in wrath and with threatenings. And as it was feared that he might follow the poor lad to his new home, the youth was instructed to leave in his father's absence, and, without giving his address, refer him to me for full particulars. The result of this was a few morning visits, not of a very agreeable character; but the storm once over, we were left to pursue our course without interruption.

As might be expected, his progress in learning was at first slow; but by patient and constant perseverance, he has now attained a proficiency highly creditable to himself, and satisfactory to his teachers and friends. It has been my privilege to see him several times weekly during the entire course of his education; to have him engage with me in works of usefulness, and in attendance at the same place of worship. I have exercised a superintendence over his affairs, and carefully observed his general conduct; and it is with peculiar pleasure I have now to state that our highest expectations have been realized, and that during the two years and a half he has been under our care his walk and conversation have at all times been becoming the Gospel of Christ. In the Sabbath School, where he proved a faithful and devoted teacher, he has left many attached friends; and it is interesting to know that one of the most careless boys of his class has for the last twelve months given hopeful evidences of conversion to God. During the last few months he has been receiving private instruction in theological subjects, and more recently, has been accompanying a local missionary in his visits to his district, and has thereby acquired a preliminary acquaintance with the work in which it is his ardent wish to be engaged. It is believed by his friends that he is now well qualified for that work, and as the fund placed at their disposal is exhausted, they are now making arrangements for his future employment. He has a strong desire to be located on the district from which he was taken, where he spent his early days in sin, and first received a knowledge of the truth; and although this would be objectionable in some respects, yet taking all the circumstances into account, with the respect which for years has been shown him by the people there, and even by his old associates in sin, it has been considered the wisest arrangement. There is scarcely a district in London in greater need of missionary agency. It is one of the lowest in Bethnal Green, and although very much has been done by the excellent teachers of the Ragged Schools there, yet a missionary is much required for domiciliary visitation; and from the humility and prudence exemplified by our Ragged School *protégé*, we believe him to be well-fitted for the work; but being only in his twenty-first year, he is too young for the City Mission, as candidates are not accepted by them under twenty-four. It has therefore been resolved to raise a special fund for the purpose, and to place him under

the direction of a small committee, who will carefully superintend and assist him in his labours.

Your readers may remember, that in the original narrative of this youth, the case of another lad was incidentally mentioned—one of his companions in sin—whom he had brought to school, and who was ultimately converted to God. Through the kind liberality and perseverance of Miss Peek—who also acted as treasurer, and rendered valuable assistance in the other case—this lad was sent to a training institution, and is now prepared to enter upon his duties as a schoolmaster, *also in the same district.* He is to be in the employment of the Ragged School Committee there, and promises to render valuable service to that neglected locality. Thus these children of the streets have been gathered in, taught by God, trained to do his work, and will shortly be engaged in the evangelization of that very neighbourhood they once corrupted by their sins! These, sir, are precious fruits of Ragged School labour, and may well encourage us to persevere.

But I must hastily conclude this letter, which I fear is already too long for your pages. As scarcely any funds can be obtained from the neighbourhood itself for the support of the young missionary, I trust that not a few of your readers will aid us in this most interesting work. We do not ask this as an act of charity to him—for he is now to *labour* for what he receives—but out of compassion to the perishing souls whose salvation he is to seek. It may be stated that an agent of the City Mission was once employed on the same district, but was removed for want of local aid; but I sincerely trust that our present effort may meet with a better fate. I cannot perhaps give a more fitting conclusion to this letter than by appending the following note from the Rev. Dr. Hamilton, of Regent Square, in whose church our young missionary has been a member for the last two and a half years:—

Regent Square, August 16th, 1853.

MY DEAR SIR,—As you have asked me to state my opinion regarding Mr. H., I have great pleasure in complying. I have been much impressed by his deep and earnest piety. Judging from a paper which I heard him read, I think he has more than usual ability, and his fervent desire of usefulness will turn that ability to the best account. If, by the grace of God, he is preserved as humble and as devoted to the Lord's service, and as diligent and successful in his efforts at self-improvement as he is at present, I have no doubt that he will turn out an eminent blessing to society, and no small comfort to those who have shown him kindness.

I remain, my dear Sir, yours very truly,

Mr. A. ANDERSON. JAMES HAMILTON.

I shall gratefully receive and acknowledge whatever contributions may be sent for this new effort, and it will be an additional favour to the many you have rendered in connection with this case, if you will kindly take charge of sums that may be more conveniently sent to you at Exeter Hall.

I am, Sir, yours very faithfully,

ALEXANDER ANDERSON.

51, *Great Ormond Street, London,*
August 20th, 1853.

[The persons and particulars above referred to are well known to us, and it is with much pleasure that we now insert a letter which gives the results of past labours, and opens up fresh plans for the future. We feel confident that greater economy, consistent with efficiency, could not have been adopted than has been practised by our friends in the support and education of the "Ragged School Convert." The same care, economy, and oversight will, we are sure, be continued in the expenditure of any further sums placed at the disposal of our esteemed Correspondent and his coadjutors.—ED.]

Poetry.

WHAT IS DUTY?

WHAT is duty? 'Tis to scatter
All the good on earth we can;
Feed the hungry, clothe the naked,
Comfort speak to suffering man.

Raise their minds from selfish feeling,
Give their thoughts a wider flow,
Teach them every useful lesson,
Art and industry bestow.

This is much, but more is needed;
Ye who mark the awakening spirit,
Sow the seed to you entrusted;
Tell them what they *may* inherit.

Differing from that ancient story,
Where a birthright once was sold,
They with us are heirs of glory,
Purchas'd not by gems or gold.

Tell them we, like them, are sinners,
Ransom'd by atoning blood,
Pardon'd by redeeming mercy,
Cleans'd by Jordan's living flood.

Children of one common Father,
Waiting for our daily bread,
Crumbs of comfort all may gather—
Manna, on which Israel fed.

'Tis for this the good and gifted,
Talents, time, and wealth impart;
Soldiers in a cause enlisted,
Dear to every Christian heart.

Prayers and blessings then attend you,
Ye who form this noble band;
Ye who snatch from vice and sorrow
The outcast Arabs of our land.—J.B.

ADELPHI.

These lines were suggested by the word "Adelphi," being the name of the chapel in which the Annual Meeting of a Ragged School was recently held, and being also the original word in Acts vii. 26, rendered "Sirs, ye are *Brethren*."

As both in old and modern scenes,
The word "Adelphi," brothers means,
Methinks this platform, on this day,
"*Sirs, ye are brethren*," seems to say.

"*Sirs, ye are brethren*," to the child
On whom no parents' love has smiled;
Who roams the streets, and knows
not where—
Worse off than brutes—to find a lair.

"*Sirs, ye are brethren*," to the lad
So poorly fed, so thinly clad;
Neglected from his early youth,
Untaught the words of sacred truth.

"*Sirs, ye are brethren*," to the thief,
Who, long depriv'd of man's relief,
Refuses God's own truth to feel,
Which says, though starved, "Thou shalt
not steal."

"*Sirs, ye are brethren*," therefore strive
To keep each other's love alive,
And daily, hourly, seek to be
Heirs of one blest eternity.

Go on to feed the hungry form;
The ignorant teach, the shivering warm!
And ye shall find on heaven's record
"*Sirs, ye are brethren* to the Lord."

The Children's Gallery.

THE HOLIDAY.

"ALL work and no play makes Jack a dull boy," is one of those proverbs that meet with universal and ready assent. The employment of the mechanic, the tradesman, the soldier, the sailor, and indeed all persons in every station of life, from the statesman oppressed with the affairs of the nation, down to the destitute and neglected little urchin humanely brought under Ragged School training, without a holiday, is a dark picture of slavery. Cessation from the ordinary daily avocations which engross and tax to the utmost all mental and physical energy, is hailed by all classes as a most welcome boon, and proves that man is constituted, not only to be engaged in toil and activity, but to enjoy pleasure. Would that all our youth were trained to seek it in the right way, and in paths where it may with certainty be found!

But, alas! it is far otherwise. Our fairs, once the resort for cheerful and innocent recreation, have become the rendezvous of dissipation; the cheap theatre and the penny gaff have, by the ruin of thousands, proved themselves to be a curse, in the masked disguise of a good.

It is, then, one part of the duty of youthful instructors to guide those under the influence of their instructions to the real source of pleasure; and it is a matter of no small cause for thankfulness, that the teachers and supporters of our schools have during the past few weeks given their children such holidays. Children who, under the influence of bad example have had no higher idea of pleasure, than as they have been foolishly led to think by their parents and neighbours, that it consists in revellings, and drinking freely of the intoxicating cup, have been taken to behold the delightful prospects of landscape views and river scenery; to enjoy the healthful exercises of the lawn, bat and ball, blind man's buff, and the merry ring. To convey them thither railway trains, steam-boats, and pleasure vans, have been put in frequent requisition, and carried the happy groups, well stored with provender, with delightful and astonishing speed, from the close, fœtid atmosphere of their cramped and crowded dwellings, to the balmy climes of the meadow, the heath, the forest, the flower garden, and the Palace at Hampton Court.

Kind and pressing invitations were continually sent us to accompany the jovial parties; and gladly would we have done so, but a continuous multiplicity of official duties as often prevented. At last, however, the day of leisure came, and having put our papers aside to enjoy a state of Sabbatical quietness for one day, we arose, resolving to witness and participate in the pleasures of the holiday we had been informed was to be given to the scholars and inmates of the BLOOMSBURY RAGGED SCHOOL AND REFUGE. Calling to our aid an early omnibus, we were soon conveyed to Waterloo Bridge, where we had no occasion to tell the conductor to stop, for our progress was arrested by the procession of the scholars, 268 in number, accompanied by their teachers, and about 100 subscribers and friends. They were being marshalled in first-rate order to the pier. It was an interesting scene. Children, who a short time since were found in "the mire and the gutter," were now to be seen, clad in clean decent apparel—the result of the liberality and praiseworthy exertions of the ladies. Some, with thick slices of bread and butter in their hands, eating it most cheerfully; while others, and particularly the older boys, were armed with bat, ball, and stumps, eager to engage on the bowling-green. And these, too, surrounded by a vast concourse of spectators, who thronged the summit of the bridge, among whom were parents, who took no small pleasure in pointing out their own "*Billy*" or "*Sally*," who, ticket in hand, was one of the gay party ready to embark on board the GANNET.

It was now half-past nine, but the "Gannet," however, was not alongside. Presently the "Waterman," a much smaller and less convenient boat, came alongside, the captain bearing the intelligence that the "Gannet" was not in a state of readiness, and he had come to take the party.

But this, a not uncommon manœuvre, was understood by the Secretary, Mr. Williams, who promptly went on board, and desired the captain to let go, and take him to the Gannet, which was lying near the Westminster Bridge; and having shown the captain of the Gannet the receipt for that vessel, and no other, the captain gave orders for her to be got ready immediately, and, after a delay of about one hour, the almost impatient company embarked. Presently the captain gave the command "*Let go!*" and the boy was heard to shout at the top of his voice, "*Turn her a-head!*" Hands, hats, and handkerchiefs in countless numbers were waived in the air, followed by a hearty and almost deafening cheer, which however, as the vessel steered off, was succeeded by the children sweetly singing—

We all love Mr. Williams,
We all love Mr. Williams,
We all love Mr. Williams,
Because he is so kind.
We're all going to Erith,
We're all going to Erith,
We're all going to Erith
To spend a happy day.

The curious questions put by many of the little creatures were quite amusing. "Teacher," said one, "is this a boat?" "What makes it move?" asked a second. "See," said a third, "here is a tub of water on its side." And a fourth, "What a lot of smoke!"

We soon passed the Temple, and not a few recognised it as the residence of their well-known friend, Joseph Payne, Esq. Each anxious to see everything, sought the most elevated points in the boat, not

excepting the paddle-box. Some few had chosen the summit of the hampers of provisions, which were rendered perfectly secure, being firmly packed with the eatable stores for the day. On the top of these sat a robust little fellow, whose countenance was lighting up with joyful anticipations. But our astonishment was greatly increased, when we were informed that he was the very lad mentioned in the "MILLION PEOPLED CITY," at page 4, who, when but seven years of age, was seen by a City Missionary being led away by a policeman for picking the pocket of a lady, but as he was happily too young to be sent to prison, the Missionary got possession of him, and having traced his mother in Westminster, and ascertained that he and his brother, aged 14, were sent out by her to obtain money how they could to support her in vice, took him to this institution, the benefit of which he is still enjoying.

The teachers were kept in constant requisition to answer sundry questions, and to explain the different objects of interest we passed; such as the Tower, Custom House, Seaman's Hospital, Greenwich Hospital, Thames Police Station, Woolwich Dockyards, the Convict Ship, and a man-of-war brig. A small telescope was an object of no inconsiderable interest; most at first looked through the wrong end; some applied their eyes to both ends, expecting to see something in it, instead of through it.

Presently there was observable a rush down the steep staircase of the fore-cabin; the cause was soon explained; some had discovered that there was a cake shop there, and it gave them an opportunity of getting rid of their few halfpence, which while in their pockets, constituted their only trouble.

The tide being in favour, we were soon alongside the pier at Erith, when the usual salute of three guns being fired, was answered by a hearty cheer from our buoyant youthful party. We disembarked, and were marshalled in capital order to the gardens. "Oh! oh! oh!" was shouted as each one caught a glimpse of the pretty beds, thickly studded with flowers in their lovely bloom, and the beautiful parrots arranged on each side of the pathway. The "swings" and the "up-and-down" having been engaged by the Secretary, the children were at once dismissed to enjoy their various diversions, while the unpacking of hampers and preparation for dinner were attended to. When ready, the children were seated on the lawn, and bountifully supplied with beef, bread, tarts, and fruit. This over, the friends dined, and then mingled with the merry group, taking part in their games at cricket, the ring, the maze, and the chase. And thus happily the hours soon passed away till five, when the children were again summoned to a substantial tea. Another romp, and then signalled to prepare for returning. Some appropriate hymns having been sung, an address was delivered by the Rev. G. Whitlock; we were then marched back to the boat. The evening was fine, and the same cheerfulness that was marked during the trip down, characterised the passage up. Many salutations were exchanged between our young party and the sailors of the different vessels we passed, particularly the Marines, but from the convict ship there was no response. Three of the Refuge lads on board being about to sail for Canada in a few days, were particularly interested with the American vessels. Arriving at Waterloo Bridge, there was a vast concourse of people waiting our return. They received us with a hearty welcome, excepting only some few, who had lost the privilege of the holiday by neglecting to attend the school regularly, or misconduct. And as we marched towards the school, no effort could prevent the children simultaneously singing—

We've all been to Erith,
We've all been to Erith,
We've all been to Erith,
And spent a happy day.

Notices of Meetings, etc.

ROTHERHITHE.

ON Tuesday evening, July 12th, a Public Meeting was convened at the Board Room, to take into consideration the propriety of establishing a Ragged School in that neighbourhood, to meet the wants of a number of the children of the Irish poor, who for some time past have immigrated, and become located in vast numbers. The Meeting was attended by the rector, churchwardens, overseers, sidesmen, and ratepayers. The Meeting having been addressed by Mr. W. Ferry, the School agent, on the principles and plans of Ragged School operations, a committee of gentlemen was organized, and a fund opened, to which £47 as subscriptions and donations were contributed and paid over to the treasurer. Suitable premises have subsequently been engaged.

HOXTON RAGGED SCHOOLS.

An interesting Meeting was held on Monday, July 18th, at the School-room of the parish, of the scholars. The Committee had invited the parents of the children attending the Sabbath Schools and the Infant Day School to tea. Between 80 and 90 attended, and having been abundantly supplied with tea, bread and butter, and cake in the lower room, adjourned to the upper room to spend the remainder of the evening. Charles Rooke, Esq., the Treasurer, took the chair, and after making some suitable observations on the objects the teachers had in view in carrying on the work in these schools, and the necessity of the cordial co-operation of the parents at home, Mr. Cobden, the City Missionary for the district, addressed the meeting on the words "What doth the Lord thy God require of thee?" etc. Mr. Ferry then, in an impressive manner, conveyed valuable and important truths to the minds of those assembled, especially with reference to their duty as parents. A short lecture was then delivered by Mr. Moor, one of the teachers, on "Homes in the East," illustrated by diagrams of the Working Men's Educational Union, lent by the Committee of the Ragged School Union for the occasion. During the evening several hymns were sung, and a few musical friends being present, the anthem "How beautiful upon the mountains," was sung. Many of the parents expressed themselves much gratified, and it is hoped that the amount of good that may result from the evening's engagements, will be sufficient to render it desirable to hold such meetings frequently.

BRITANNIA COURT INDUSTRIAL SCHOOL AND DORMITORY.

A Special Meeting was held in the new building lately erected on Thursday evening, July 21st, 1853, to celebrate the opening of the premises, consisting of a large work-room for 12 boys, and Dormitory above it. Tea commenced at six o'clock, of which about eighty ladies and gentlemen partook; after which, the Rev. W. Norman, M.A., the President, took the chair at eleven o'clock, and called upon the Rev. J. R. Starey to open the meeting with prayer. The Rev. President then addressed the meeting, detailing the origin, object, and operations of the institution, and the importance of such like efforts on behalf of the numerous poor in this Metropolis. He then called upon the Rev. Edward Garbett, M.A., to speak to the following propositions:—"That Industrial Schools and Refuges, in which destitute and neglected children are trained in industrious habits, and separated from evil companions, are an essential part of the Ragged School system, and of great value to the community." This was ably supported by the Rev. Richard Allen, M.A., who very forcibly illustrated it by the progressive success of this institution during the few years of its existence, and very feelingly alluded to its re-organization, after being given up by the King's Cross Ragged School as too cumbrous a burden upon the resources of that excellent institution. The Rev. Owen Clarke then followed, and dwelt upon the primary causes of depravity—namely, drunkenness, and the public-house system.

Mr. Gent, of the Ragged School Union, next addressed the meeting, on the necessity and importance of Industrial Schools in connection with the Ragged (educational) School system, which he illustrated by instances of much good resulting from the operations of another school, in which a class of most depraved youths (notorious thieves) had become quite reformed and improved characters, some of them remarkable for honesty in their general dealings. This was the effect of religious education imparted to them in a neighbouring Ragged School. He concluded a very able and practical address, by announcing to the astonished meeting, and to the no little surprise and satisfaction of the treasurer, that he was deputed to hand to the trustees of the institution, a donation of £100 for the general purposes of the charity, and read the letter in which the donation had been forwarded to the Ragged School Union by the very benevolent Christian donor, who, in the spirit of true Christian humility, declined to give his name, but allowed that an acknowledgment should be made in the "Times," addressed to A. Z.

The next proposition, "That this Meeting desire to express their thankfulness to God for the success with which he has blessed the efforts of the Committee to the present time; and pledge themselves to use their best endeavours to afford permanent support to this institution, and to extend its operations," was spoken to by C. H. Locke, Esq., (treasurer) who very feelingly expressed his astonishment and gratitude to God for the evidence of his continued blessing in the ample and opportune donation of £100, by which the Committee would be enabled to pay off the debts incurred in the building, and complete the fitting up of the Dormitory for the reception of an increased number of inmates. He drew attention to the fact of 65 boys having been brought into this school since it commenced, and of 53 having left it after their probation, 40 of whom had gone to improved situations, including one to a Day School. He urged the increased necessity for exertions to augment the regular income of the school, in order to provide for the additional expenses which will be incurred in extending the operations and benefits of this institution to an additional number of destitute youths. M. Ware, jun., Esq., and J. H. Fordham, Esq., briefly addressed the meeting, after which the Doxology was sung, and the meeting separated.

A collection was made, and an unusual number of persons manifested their approval, by adding their names to the list of annual subscribers.

Papers, Original and Selected.

JUVENILE OFFENDERS—MR. ADDERLEY'S BILL.

In our last number we laid before our readers the leading features of Lord Shaftesbury's Bill for the Prevention of Juvenile Mendicancy in the metropolis,* (for thus far only the measure at present extends,) and called attention to the beneficial results which it is confidently believed would follow its operation, should it ultimately become law. In former publications we have referred at length to the labours of a Committee of the House of Commons, which, during the session of Parliament which preceded the general election last year, and also during a portion of the present session, was employed in examining numerous and competent witnesses as to the causes and extent of juvenile crime. That Committee made its Report in the month of August; and Mr. Adderley, who had been one of its most zealous members, brought in "A Bill for the Better Care and Reformation of Juvenile Offenders," which was ordered by the House of Commons to be printed on the 13th of July last. After a very interesting and animated discussion, in which various members of her Majesty's Government expressed their warm approval of its principle, the Bill was read a second time on the 1st of August; but, from the pressure of public business, its further consideration was postponed until next year. It is nearly certain that the measure will substantially be adopted by the Legislature; and we think that when we have laid before our friends its leading objects, they will agree with us, that such a consummation is most desirable.

The very title of this Bill will at once suggest the difference which exists between it and that of Lord Shaftesbury. The noble Earl, whose familiarity with the condition of the London poor has been acquired by close personal observation, and by unwearied labour and self-denial, and who has so long sought to rescue the young from ruin by means of Ragged Schools, has found, in common with other British philanthropists, that there is a large class of children in the metropolis and in all our great towns, who spend the time, when the Ragged School does not receive them, in the not unprofitable, but most demoralizing pursuits of mendicancy. It is from this class chiefly, as we showed in a former paper, that the criminals who crowd our prisons, as well as our convict ships and settlements, are mainly drawn; and on the principle that "prevention is better than cure," the noble Lord's Bill deserves to be regarded as one of pre-eminent importance. It seeks to nip the evil in the bud; to apprehend, not with the hand of justice, but of mercy, the poor child who goes forth from day to day, under the threats of dissolute and drunken parents, who live by the fruits of his mendicancy or plunder. That hapless boy on the street, soliciting the passer-by, is as yet comparatively unsullied and pure; at all events he has not yet been brought into the prison, nor yet received an initiation into the mysteries of crime, which the vile companionship of such places is always ready to impart to every new comer. And thus, *before habits of vice are formed*,

[* In our paper on Juvenile Mendicancy, page 165, *read* "Lodging Houses for 80,000 individuals," instead of "80,000 lodging houses."]

while the child is yet young and tender, were the Bill passed for "the Prevention of Juvenile Mendicancy" he would be carried to the workhouse, where the brutal severity of depraved parents could no longer oppress, and where he would receive such an education as would qualify him, under God's blessing, to be a blessing instead of a curse to society. Such is the design of the measure, the success of which we regard as only postponed. Mr. Adderley's Bill, although powerfully adjuvant to the great objects of juvenile reform, is, from the very class with which it proposes to deal, necessarily different in its character from Lord Shaftesbury's. In the one case, the young are on the threshold of crime—but in the other, they have actually crossed it; in the one case, the child, in the eye of the law, is but a street-beggar—in the other, the law has seized him in the commission of an act which exposes him to its vengeance. Mr. Adderley's Bill is for "the *better* Care and Reformation of Juvenile Offenders." It is not, indeed, denied that attempts to care for and reform this class have already been made the means of legislative enactments; but "*better* care and reformation" are found needful, because the failure of past efforts has, alas! been signal and lamentable. Hitherto, as Mr. Adderley has expressed it, the reformation of children who have fallen into crime, has been sought by "the rough and ordinary process of imprisonment in the common jails." What can the chaplain do in a period so brief, and when all his efforts to implant right principles are not only counteracted by other instructors, or even when this is not the case, and when solitary imprisonment is inflicted, are sure to be speedily rendered vain by the return to his old haunts and to his former mates of the youthful criminal? In truth, when a child is sent *once* to jail it is the precursor of other visits, each followed by greater hardness of heart, and giving a more fatally rapid progress, sometimes to suicide, more frequently to transportation or the gallows. This is now acknowledged on all hands. Can there be a more deplorable spectacle than that of young boys and girls brought before the magistrate's bench, or the higher court of justice, "standing on tip-toe to look over the bar, or staring about them shameless and amused," when no alternative remains but to pass on them a sentence which, in the majority of cases, will, by reason of its inseparable accompaniments, but make them more daring in wickedness? It has indeed been questioned that such young persons form the nursery of *adult* crime, because it is alleged that they are got rid of by transportation at an early age. So it was up to a late period, when, for wise reasons, the law was so modified that transportation in such cases has now ceased. The objection, therefore, is not valid; and it must not be forgotten that those children, if not otherwise disposed of and reformed, will certainly, within the precincts of this country, when their more or less lengthened terms of imprisonment have expired, augment the amount of adult crime. Of twenty-eight thousand committals in one year, thirteen thousand, or nearly fifty per cent., were of persons under seventeen years of age; and it is with this class that Mr. Adderley's Bill will deal. To use the honourable gentleman's own words, "his desire is, acting upon the principle generally adopted abroad, to treat children of tender years as persons not possessed of their whole senses, and to send them not to the common jail, but to institutions for their care, training, and discipline. The present system is at once impolitic and arbitrary, capricious and

uncertain. It is *impolitic*, and aggravates what it intends to remedy, *because, instead of preventing juvenile crime, it adds to it tenfold.* It is arbitrary, capricious, and uncertain, because, resting upon no recognised principle, the treatment of these children is left to the discretion of the various magistrates of the country." And is it to be wondered at that magistrates should vary in the exercise of "discretion" as to the disposal of a being whom the old Saxon law held irresponsible "by the act of God," and who was to be "pardoned, of course, because he was a child." King Alfred and his successors, with far-seeing sagacity, by making the freeholders of a tithing sureties for one another's good behaviour, necessarily provided for the moral training of children, who moreover were taken under special care and guardianship. When a little child is dragged into the magistrate's presence, the law takes no cognizance of the responsibility of his parents for him. *They* have brutalised him, and *we* have neglected him, and hence he is a wild creature, dangerous as a young tiger to all around. We treat him as if he were of age—a man, a being educated by our pious care to know the difference between good and evil, while the blank atheistic ignorance of the child tells us what a fiction we legally recognise; or, on the other hand, if our benevolent feelings, nay, our sense of justice and our horror of manifest cruelty interpose, we send him forth with none to bless and none to tend, or to train him for God and for heaven. He grows worse and worse, and inflicts terrible retribution on the community which has been blind to the causes of his ruin.

For the mitigation of these great and growing evils, Mr. Adderley's Bill provides that "any two or more justices who may under the statute convict a child of having committed any offence which now is, or hereafter shall be declared by law to be larceny, or punishable as larceny, and who shall deem it inexpedient to inflict punishment, either because the child has never before been convicted of any offence, or on account of the destitute and neglected condition, or deficient instruction, or tender age of the child, may in default of any sufficient security being found for the child's future good behaviour, or if in their judgment it be more expedient so to do, send such child for such period as to such justices may appear necessary for his or her reformation, to any such Reformatory School as may be established, or licensed under the provisions hereinafter made within the jurisdiction of said justices." Let our readers conquer the natural dislike which we all feel to technical and legal phraseology, and read over a second time the clause which we have just quoted. Let it be observed what a merciful "discretion" magistrates will be enabled to exercise under the new *régime* as contrasted with the past, and how tenderly the case of the child is put as worthy of pity instead of penalty, because of the fact that he has not been previously convicted, or from the neglect of parents or of society in training him up in the way which he should go, or by reason of his tender age. Let it be noticed also, that even the Reformatory School will not be *forced*, as it were, upon the parents or friends of the child, if such can be found, provided that they will engage and legally bind themselves to have him taught the duties which he owes to God and man. And, finally, it is worthy of remark, that this comprehensive clause insures that a child once taken to the Reformatory School shall not be dismissed with that imperfect knowledge which is often found

in the tenants of our jails, but which has neither quickened the conscience nor purified the heart; but that he shall be kept there until due time be given for the flower of promise to ripen into golden fruit.

Another clause of Mr. Adderley's Bill provides, that "if any child found wandering abroad, not having any home or any settled place of abode, nor any lawful or visible means of subsistence, other than the begging of alms, and not being able to give a satisfactory account of himself or herself, be brought before the justices, they may require such child to find a sufficient security for his or her good behaviour, or in default of his or her so doing, may order such child to be sent to such Reformatory School as aforesaid, for such period as may seem necessary." The objects of this clause have been already anticipated by Lord Shaftesbury's Bill, and although vagrancy and the begging of alms are illegal, yet we much prefer that the distinction between *quasi* and *real* criminals should be preserved in a measure which professes to make provision for "juvenile offenders." The two Acts will mutually harmonise in their results, but as we have seen they contemplate different classes of children, and from this cause, as well as that the provision sought for is made in one of them, we have no doubt that the clause which we have quoted will be withdrawn. Mr. Adderley's Bill contains other clauses, one of which subjects children absconding from school or guilty of insubordination, to imprisonment for a period of three months, and another indicates and determines the mode of establishing Reformatory Schools for counties or boroughs. The justices giving public notice of their intention to establish such an institution, are to bring up the subject for discussion at the next ensuing general or quarter sessions, when, if the majority of the magistrates of the county are in favour of the proposal, or in case of a borough, when "the dissent of the major part of the town council has not been notified to them, they shall take such measures for establishing conjointly a Reformatory School for the common use of both such county and such borough." Another clause, which authorises the Treasury to grant a sum not exceeding £10,000 for the erection of a building for such Reformatory School, will in all probability be either modified or rejected by Parliament. In the discussion which took place on the 1st of August, to which we have already referred, Mr. Hume complained that the Bill "recognised the principle of the maintenance of the poor out of the consolidated fund;" and while Sir James Graham declared that this was a mistaken view, and that "the principle of the Bill was, as its title indicated, for the better care and reformation of Juvenile Offenders," yet he added, that neither he nor the Government were at all prepared to admit the particular provision that the expense of reformatory establishments should be provided out of the consolidated fund. He did not see why Reformatory Schools might not be provided in each union and paid for out of the rates.

The *Times* deprecates with just alarm the expenditure of public money on brick and mortar, and asks whether there is not "a cause for dreading the endless multiplication of buildings and offices, entailing fresh burdens and fresh rates, and drying up the sources of benevolence, and bringing disrepute on philanthropy?" It suggests that the land being "covered with workhouses, now almost empty (by reason of the general prosperity of the country), these costly edifices should be appropriated to

the purposes of juvenile reformation, without this everlasting waste of criminal, lunatic, pauper, philanthropic, reformatory architecture." We are of opinion, however, that aid from the public funds will be needed, though it may be to a comparatively limited extent. Mr. Adderley's Bill contains a further clause, by which, on the certificate of two magistrates, the Home Secretary *may license* as *Reformatory Schools those institutions already established by voluntary subscription.* In this case, however, our Ragged Schools, for example, would require in most cases to be enlarged, so as to make provision for the permanent abode of a certain number of children. This is a difficulty which in some cases at least might be surmounted, but an insuperable objection remains, and that is, that either the children now attending our schools must be sent away, or else they must be associated with many who have taken their first lesson in crime, and whom the law treats, even while dealing gently with them, as "juvenile offenders," to be detained as long as it shall demand, and to be punished if an attempt is made to escape; over whom, moreover, by further provisions of the Bill, special Boards of Managers are to be placed by the justices, and whom *inspectors of prisons* are empowered to visit and control.

Although Mr. Adderley, in his Bill as it now stands, proposes to throw the entire expense of providing *buildings* on the public treasury, it is by *local taxation* that he desires the Reformatory Schools to be supported. If, as we fear must be the case, the community at large will arrive at the conclusion, that the evil is more extended than can be reached by the resources of private benevolence, or of existing educational agencies of a voluntary character; it is hardly to be doubted that the imposition of a *tax*, which, unlike other taxes, appeals to our *self-interest*, and which goes to the diminution and overthrow of one of the main sources of *general* taxation, will be submitted to with cheerfulness by all classes. We must also notice, ere we conclude this summary of the provisions of the Bill under consideration, that the clause in Lord Shaftesbury's Bill which makes parents legally liable for the support of "juvenile mendicants," is here adopted, and applied to the case of "juvenile offenders." In both cases it is essential that parents, for the most part careless and criminal, shall be taught the wickedness of their neglect or bad example by the only discipline which they can appreciate. Where parents are comparatively blameless, or poor, or again, where one has been taken away by death, and the survivor toils for other children at home, and earns but enough to keep them from hunger and crime, then the law will make no claim, and the community must become the foster-father of the young offender.

On the whole, the legislation to which we may look forward so hopefully on a subject hitherto so perplexing, and yet urgent and important, is one of the cheering signs of the times. It is, indeed, impossible not to lament our past guilty neglect in this matter. *As a nation* we have dealt hardly with our own offspring, and these the very portion of the family, friendless and tempted, who most needed our guardian care. These poor children, more sinned against than sinning, have, in the words of the wise man, been "drawn unto death, and ready to be slain." And we know who it is that says, "For the oppression of the poor, for the sighing of the needy, will I arise." We rejoice to think that many of our public men are beginning to catch the contagion of that Evangelical

philanthropy which, in its first efforts and early struggles, met such heartless scoffs and such cold recognition. We believe that the Divine blessing will come down upon any nation which, in its social and economic legislation, aims not merely at the increase of the national resources, but also looks upon both children and adults, long neglected, as immortal beings, and as candidates for immortality. To our shame we have been outrun in this career of goodness by other nations, whom in our insular and isolated pride we are so apt to despise. The evidence brought before the Committee of the House of Commons details how much has been effectually accomplished in the United States,* as well as in France, Prussia, and other parts of the continent of Europe. These statements, moreover, are full of encouragement and hope. It is not a matter of theory, or of sanguine and baseless anticipation, but of stubborn facts and sober reality, to which appeals can now be made when Parliament is asked at last to prove its willingness "to do justly and to love mercy." And while those who are engaged in more private enterprises of benevolence may sometimes be tempted to wish that their inadequate efforts and limited resources were made more extended and effectual by the authority of law, yet let us earnestly remind them, that no legislation could possibly accomplish what they are effecting, and that amid a thousand difficulties it is still their privilege and their duty to work more diligently than ever. Every year we see a richer tide of truth and love sweeping over the parched places of our country; but let this fill us with deeper thankfulness, and rouse us to a holier zeal. Souls are still perishing; families still pine both physically and morally, even in a period of unparalleled national wealth. And let us be well assured, that Christianity, *if practically applied*, can and will lift up the beggar and the criminal from the dust, and place the gems, once hidden and defiled, to sparkle with resplendent lustre in the diadem of Emmanuel.

PRIZE ESSAY ON RAGGED SCHOOLS.

THE Printers of this Magazine having kindly offered a sum of £10 towards a prize for the best Essay on Ragged Schools, the Committee of the Ragged School Union has met the offer by contributing an additional sum of £40, making together £50, to the same object. It is intended that the material parts of the successful Essay shall appear in the pages of our Magazine, and it is hoped that the proposed plan will have the effect, not only of directing the public attention to the increasing importance and success of our operations, but of rendering our own pages more useful and attractive, by the accession of much interesting information as to the best management of Ragged Schools and their Auxiliary Institutions.

The Conditions under which the prize of £50 is offered, are as follows:—

I.—THE Managing Committee of the Ragged School Union offers a prize of £50 for the best Essay on the subject of Ragged School Operations.

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* Of 4,397 boys and girls received into the New York House of Refuge previous to 1st of January, 1849, it is believed that *three-fourths* were saved from ruin and reformed.—(*Evidence of the American Minister.*)

II.—The Essays are not to exceed in length one hundred and fifty printed octavo pages;* are to be delivered, carriage free, at the office of the Ragged School Union, 1, Exeter Hall, Strand, London, addressed to the Secretary, on or before the 31st day of March, 1854; a motto, or word, is to be affixed to each Essay, and is also to be endorsed on a sealed envelopé accompanying it, and enclosing the name and address of the writer.

III.—The adjudicators are to be such Members of the Visiting and Managing Committees of the Ragged School Union as the Managing Committee may appoint.

IV.—The successful Essay and the copyright in it are to belong wholly to the Managing Committee of the Ragged School Union.

V.—The unsuccessful Essays are to be returned to the respective writers with the accompanying envelopes unopened, if claimed within one calendar month after the announcement of the adjudication in the "Ragged School Union Magazine." Any Essay not so claimed is (with its accompanying envelope) to be dealt with as the Managing Committee may think fit.

VI.—The Managing Committee is to be at liberty to withhold the prize if the adjudicators are of opinion that no one of the Essays is deserving of it.

VII.—The object of the Managing Committee in offering the prize is to stimulate inquiry into the present condition and working of Ragged Schools and their Auxiliary Institutions, and to encourage the consideration and suggestion of practical measures for promoting their efficiency and extending their operations.

With this view the Managing Committee mention the following particulars connected with the Ragged School system, as comprising a class of topics in their opinion more or less desirable to be treated of; but it is clearly to be understood that no restriction as to the subjects or the mode of treating them is to be imposed upon the writers:—The Scholars; right class as to poverty, age, etc.; how to be obtained; how regularity of attendance to be secured—Locality of School—Books and Materials—Religious character of the work—Importance and modes of forming moral habits—Nature and extent of secular teaching—Infant Classes—Adult Classes—Monitors—Rewards and Punishments—Addresses and Lectures—Evils of association in school to be guarded against—Home influence—Domiciliary visitation—Good or evil effects of gratuitous instruction on poor in the neighbourhood and on other schools—Libraries—Penny Banks—Clothing Funds; gratuitous distribution of food or clothing—Refuges; their general management; connexion with particular Ragged Schools; their locality; ages of inmates—Night Refuges—Industrial training for boys and girls; the best kinds; disposal of produce—Grants from Committee of Privy Council on Education—Obtaining situations for boys and girls—Apprenticeship; results; keeping up communication with old scholars—Removal of improved scholars to paying schools—Emigration; results; keeping up communication—The Teachers; paid; their qualifications; duties; remuneration—Voluntary; their qualifications; duties; regularity of attendance—Meetings of Teachers—Modes of raising Funds—Public Meetings.

* Similar to the pages of this Magazine.

THE PAVEMENT CHALKER.

CURLED up under the shelter of one of the numerous dead walls to be met with in the line of the New Road, from Paddington to King's Cross, there is to be occasionally seen a lump of unwashed and unkempt shivering juvenility and tattered raggedness. A coarse canvass suit, which would not fetch two-pence at the rag shop, and which is full of holes and rents, does not more than half cover the naked limbs; the bare skin, "goose-fleshed" with the wintry blast of February, looks pallidly through a dozen patchwork apertures. The owner of the miserable garments, which barely serve the purposes of decency, can boast of neither shirt, nor stockings, nor shoes. He has huddled himself up almost to the form of a crouching cur that shrinks from the assaults of the storm, and he half hides his face in his hands as he cowers ruefully from the cold. On the shin of one leg, too, a little above the ankle, there is a bad, unsightly wound. On a smooth pavement stone at his side, first industriously cleaned and polished with the palm of his hand, he has written in white chalk, shaded with a black Italian crayon, and in characters to the beauty and flourishing fluency of which the italics we are compelled to make use of have no pretensions, the following expressive appeal:—

"I will not steal—
I must not beg—
I cannot work—
Will you allow me to starve?"

A crowd of gaping boys and compassionating females have gathered round him. The boys are unanimous and loud in their praise of the marvellous writing, which in a measure justifies their assertion that it is "better than copper-plate;" the women, with sundry ejaculations of pity and condolence, mingled with violent indignation against the world of wealth for not stepping forth in a body to the rescue, are searching in their pockets for an alms for the suffering creature. Now and then a passing pedestrian throws him a coin and hurries on; and now, the poor women, having succeeded in extracting a few half-pence from the recesses of their pockets and clubbed them together, one of them stoops down tenderly, and with a sigh and a blessing, confers upon the starving wretch their united contribution. The grateful creature turns a tearful eye to the clouds, and impressed with a burden of thankfulness, invokes a thousand benedictions upon their charitable hearts. Sober citizens, not altogether free from suspicion, walk past quietly, and take no notice of the appeal to their sympathies; while the man of the world, conversant with the whole economy of the proceeding, hurls him an admonition or a reproach, instead of a coin, by which proceeding the deplorable object in all probability profits more than he would have done by their pence, through the generosity of the ignorant and the charitable, which is always stimulated by the appearance of inhumanity or oppression.

This unfortunate outcast crouches all day in the eye of the public; and if his wants be still unsatisfied, he lights a candle so soon as it is dark, and then presents quite a picturesque object. By the light of his guttering tallow, those who pass may read his lithographic performance; and he will remain at his post till seven o'clock at least, to catch the commercial gentlemen on their return home after the labours of the counting-house. So soon as that daily current has subsided, considering his business done for the day, he rises from his lair, and, treading out his ornamental inscription with his foot, limps away with the gait of a confirmed and incurable cripple from the scene of his labours—if labours they are to be called.

The subject whom we have been rapidly contemplating is well known in certain localities as an arrant impostor. We have seen him in the exercise of his daily profession, or we should say *one* of his professions—that of "The Deplorable Object," in the pursuit of which he enjoys a reputation, and a profit too, equal to those of any of his tribe. It may be as well, perhaps, to look at

the other side of the picture, and see how he indemnifies himself at night for his couch of cold stones during eight or nine hours of the day. Let us follow him home. He has blown out his candle, and hidden it in a hole in the wall above his head, where he will find it again whenever it may be convenient to repeat his performance. He hobbles on painfully for a few hundred yards, when turning suddenly southwards, he sets his face towards Westminster, and breaks into a strapping pace, which will carry him thither in five-and-thirty minutes. He stops, after a smart walk of a few hundred yards, under the shadow of a door-way, and putting his wounded foot upon the step, carefully detaches the wound—for it is merely an artificial one—from his leg, and as it cost him three-and-sixpence, he folds it up for future use. He now resumes his pace, nor stops again till, after threading numberless windings and short cuts, he pulls up at a favourite wine-vault in Seven Dials. Here he compensates himself for the hardships of his peculiar craft, with libations of some favourite beverage, and afterwards dines as luxuriously as a lord, and at the same hour—as he is wont to boast—at some "ken," as it is called, in the immediate neighbourhood, in the company of a congenial crew of impostors who, like himself, make a living by preying on the misdirected sympathies of the humane.

What he does with himself after dinner depends entirely upon the state of trade during the day. On this occasion he has been rather successful, and having six or seven shillings in his pocket after his dinner is paid for, he resolves upon a little relaxation. He walks leisurely home to his lodgings, not a very great distance from the Broadway at Westminster, where, doffing his professional garb, he dons one of good serviceable fustian, and, having given a peremptory order for supper at twelve o'clock, makes one in a party for some low theatre in the neighbourhood, where he makes amends for the taciturnity of his performance in the day-time, by the volubility of his criticisms. After the performance is over, he and his companions resort to the populous beggars' lodging-house where they all reside, to a midnight supper, made up of the most heterogeneous materials—from charity crusts and potatoes for those who can pay for nothing better, to roast beef, or fowls, or rump steaks and oyster sauce, for those who during the day have reaped the favours of fortune. Supper over, the weary and the penniless slink off to bed, and the rest prolong the repast, in which our hero cuts a conspicuous figure, from the excellence of his voice, the vigour of his lungs, and the comic humour he brings into play, when he favours the company with a specimen of the peculiar class of minstrelsy in which they delight. The doors are closed, and no intrusive policeman presumes to interrupt their harmony, which generally endures so long as anything remains to be spent. If half of the wretched objects finish by disgusting intoxication, they are but so much the more fitted for business next day, seeing that the tremor and pallor superinduced by debauch may be looked upon as the legitimate qualifications for their line of occupation.

The subject of our notice is really a clever fellow, and his boast, that he "knows a thing or two," is by no means void of truth; but there is one thing which he does not know, and of which at present it would be very difficult to convince him—and that is, that of all the victims of his imposture, he is himself the one most deplorably deluded.—*Leisure Hour.*

MR. HILL'S PLAN FOR CLEARING THE STREETS OF THIEVES.

THE indefatigable and philanthropic Recorder of Birmingham has, on several occasions, given forth to the world some novel and striking opinions upon crime, and the way to lessen it in our land. Without pretending to decide whether such a scheme is politic or practicable, we do think it well worth serious consideration; and, as the public mind is at this time very

much alive to this subject, we now give an abstract from a paper from his pen just sent us:—

"It is notorious to all the world, that a numerous class exists amongst us known individually to the officers of justice as persons who follow crime as a calling, and who have no other means of subsistence than the remuneration which belongs to their nefarious course of life. For a time, not unfrequently extending over several years, they follow this calling in safety, because no opportunity has been found to bring home to them any particular act of crime. That they must, of necessity, commit offences daily, is just as well known to the police as it is known to us that the passengers whom we meet in the streets must daily eat and drink, although we do not follow them to their homes, and are not able to aver that they have taken food of any particular kind, or at any particular moment.

"The question for consideration is, whether the period has not arrived when the knowledge thus possessed by the officers of justice, may be made available to the breaking-up of these gangs which hold us in a state of constant alarm, and which, by the example of their impunity, obtain recruits, and spread abroad a moral pestilence. The question is one which for years has engaged no small portion of my thoughts. That bands of enemies, to whom even the laws of war are unknown, or by whom they are disregarded, should be permitted to march from village to village, and from town to town, making no secret of their contempt for justice and its guardians, braving the opprobrium of their calling, and only refraining from the most appalling violence when they can secure their plunder without its aid, and that all the while such bands are individually and collectively as well known to the police as to each other, is a state of things which would disgrace an age of barbarism, and which nothing but long familiarity could enable us to contemplate without horror and astonishment. Too frequently has it challenged my attention, in common with that of all others engaged in the administration of criminal justice, to leave the question of a remedy a new subject for consideration; and long before this present season I had reduced to writing the conclusions to which my mind had arrived.

"What I would propose is, that when, by the evidence of two or more credible witnesses, a jury has been satisfied that there is good ground for believing, and that the witnesses do actually believe, that the accused party is addicted to robbery or theft, so as to deserve the appellation of robber or thief, he shall be called upon in defence to prove himself in possession of means of subsistence, lawfully obtained, either from his property, his labour, or from the assistance of his friends. On the failure of such proof, let him be adjudged a reputed thief, and put under high recognizances to be of good conduct for some limited period, or in default of responsible bail let him suffer imprisonment for the same term. And as in matters of such moment it is always advisable to proceed with great caution, I would, until the experiment has been tried and found successful, confine the operation of the law to persons who have already been convicted of a felony, or of such a misdemeanour as necessarily implies dishonesty in the guilty party, as, for instance, obtaining money or goods under false pretences.

"As the testimony against the accused would only amount to a presumption of guilt, so it should seem but reasonable that such testimony might be met by a counter presumption, arising out of the fact, that his wants did not place him under any overwhelming temptation to commit the crimes in which he was supposed to be engaged. By this course of proceeding, he would be relieved from the danger of undue embarrassment in his defence. A party in the enjoyment of an honest means of subsistence can have little difficulty in proving the fact. Doubtless a law so framed would still leave some thieves still at large, because it would be too much to assume that none are in the habit of stealing who have other sources of maintenance, yet it would argue very little knowledge of the predatory class not to see that such a provision would enable the ministers of justice to withdraw from society nine-tenths of the malefactors who now roam the country unmolested."*

* The pamphlet, from which the above is extracted, is published by Mr. Evans, Clare Street, Bristol, price 2*d*.

REFORMATORY SCHOOL AT SALTLEY,

NEAR BIRMINGHAM.

We have already laid before our readers various details of the interesting experiment in reforming juvenile criminals, which has for some time past been in progress in this town, under the auspices of Mr. Joseph Sturge; C. B. Adderley, Esq., M.P., and other philanthropic individuals. The institution was commenced in a very humble manner, but with a thoroughly practical aim, in a house in the Ryland Road, and was for several months most satisfactorily carried on there. It has since been removed to Saltley, where Mr. Adderley has erected a suitable house for the inmates, and generously appropriated five acres of valuable land for their training in agricultural pursuits. A visit was recently paid to the establishment; and if, in stating to the public the circumstances of the institution, we can communicate to them only a portion of our own interest in its success, the trouble will be amply repaid.

The object of the school is by this time probably well known, but it may be useful to re-state it. Boys and youths who have been unmistakeably thieves, and whose vicious propensities have more than once led to their becoming inmates of a prison, and even exposed them to the extreme punishment of transportation, are taken direct, either from jail, or from the lowest and worst dens of wickedness, and placed under the superintendence of a master, whose duty it is to see that they are employed in useful honest labour, and that by degrees the principles of virtue are imparted to their minds, not by any mental or moral forcing process, but by a gradual progression of labour, and by a strict discipline, administered with firmness, and tempered by a kind and manly feeling. The first thing is to teach these boys that they are really thinking and responsible beings, bound by the same natural and conventional laws as others, and also that they are entitled to receive the same sympathy, and to demand the same kindness as their more favoured fellow beings. This knowledge can only be imparted by the intuition of kindness; but when it is once acquired, new feelings develop themselves, principles arise where none existed before, the unfortunate creatures awake to a knowledge of what they have been and what they may be; and the work of reformation is half done. When supplemented by the schoolmaster and the clergyman, it is completed so far as human labour can extend; the rest must be left to a higher and all-wise Power. This course is imperative, for these boys cannot be dealt with in the ordinary manner; turned direct into a school they would corrupt the whole of their associates, and they must be taught to think before they can be made to feel. These, then, are the objects of the Reformatory School, and that they can be fully accomplished there is very little doubt.

The school now consists of twenty-one pupils, whose ages range from ten to nineteen years. Of these, fifteen reside in the house at Saltley, and six remain for the present in Ryland Road, three of them working as shoemakers, two as tailors, and one employed in the town and supporting himself. The boys at Saltley are at present exclusively engaged in agriculture, but it is intended at once to commence the erection of workshops for tailors, shoemakers, and carpenters, that they may be instructed in those trades, and, when these erections are complete, the whole will be removed to Saltley. All the boys, it should be mentioned, with the exception of one who came from Bristol, have been received into the institution from the Birmingham Borough Jail. The Ryland Road House has hitherto been retained as a "rough" house, in which the boys are placed before being permanently located in the chief establishment. The building at Saltley, which presents the appearance of a substantial farm-house, is durably constructed of red brick in the plainer Tudor style, and comprises a dining-room, about forty feet by twelve, with a dormitory above of the same dimensions; and has also a master's parlour bed-room for the matron, and the customary out-offices. The furniture is of

the simplest description—a couple of stained deal tables and a few forms in the lower room, and ingeniously swung hammocks, a separate one for each boy, in the dormitory. Every inmate has likewise his particular clothes chest, marked with his name. Ornaments are entirely absent, except two or three Scripture prints in the dining-room; the intention of the Committee evidently being to accustom their *protégés* to the accommodation they will probably have to meet with in their progress through life. The food supplied to them is simple but abundant, and is seasoned with that best of sauces, labour, for there is a strict observance of the rule, "If a man will not work, neither shall he eat." The daily routine is very briefly described. Master and pupils rise at six o'clock, and the latter work in the field, under the superintendence of an intelligent and well-trained labourer, until eight, when they breakfast. A chapter in the Bible is then read and prayer offered, after which work is resumed until half-past twelve, when dinner is served, and is again succeeded by work until about five. The remainder of the evening is devoted either to amusement or instruction; the latter, which at present is unsystematic, is shortly to be placed under the direction of the industrial master from the adjacent Training College. On Sundays the boys attend divine service at Saltley Church, and in the afternoon of that day some of the college students afford them instruction proper to the season. Once a week the inmates are allowed to visit their friends, and so far are they from manifesting any desire to escape, that it is no unfrequent occurrence for them to return with half-a-dozen of their former companions, for whose admission they strongly intercede. A thorough system of self-government has been adopted, in order to impart to the pupils independent and thinking habits. Twice a week they assemble, under Mr. Ellis's control, to hear complaints and redress wrongs; and if even the weakest boy feels aggrieved, he meets with a tribunal ready to administer justice. Supposing, for example, that a boy has thrown a stone, or used improper language, his fellows inquire into the offence and determine the penalty, and this passes into a law, to be applied to all ordinary cases of a similar description. When their decisions are sanctioned by the master, they acquire the force of bye-laws, and a few words of reproof and admonition from Mr. Ellis, or, in extreme cases, a hint at expulsion, is sufficient to bend the most stubborn will; for there is nothing they dread so much as the withdrawal of the privileges they enjoy. The introduction of this family principle has produced the most beneficial results. At first the elder boys attempted to tyrannize over the younger, and those who had known each other before used the old nick-names. Swearing was very prevalent, and fighting frequent; but finding that they were associated as a family, the boys began to feel affection for each other, and to regard their master as a father. Acted upon by his example, and that of his son, a remarkably intelligent youth, about thirteen years old, they became peaceful and moral; and when one of their number had grossly overstepped the rules, and been expelled, the others have begged his re-admission with as much earnestness as they would display for one who was really their brother. Fights are now unknown, and swearing very rarely occurs. The process of reformation has been materially aided by the manner in which emulation is induced rather than inculcated. When the colony entered on its new house, about June last, each boy had allotted to him twenty square yards of land as a garden, and Mr. Ellis offered a prize of 1*s.* for the best and earliest bunch of radishes. The prize was eagerly competed for, the youthful gardeners working in their leisure evening hours, and some of them rising an hour earlier in the morning. Proud indeed was the winner, but still more elated was the gainer of a yet higher prize. In order to foster habits of voluntary industry, a prize of 5*s.* was offered to the boy who could show the best-kept garden on the first of the present month, 2*s.* 6*d.* to the second, and 1*s.* to the third best. The result of this has been that all the gardens are well kept, and it became a matter of no small difficulty to decide to whom the prizes

belonged. They were, therefore, adjudged by a neighbouring farm bailiff; his decision was in its turn submitted to the boys at their weekly meeting, and they unanimously acquiesced in it. A piece of ground is now being broken up into gardens of about 250 square yards, one of which will be allotted to each boy, who will be supplied with seeds, and will then be allowed to sell the produce of his ground, which he must cultivate in his leisure time. Some of these allotments are already tenanted, and their occupiers were, during our visit, as busily employed as emigrants newly settled in the bush. The little farm (for so it may be called) is in the best order, and, thanks to the excellent spade husbandry bestowed upon it, has produced a fair crop of vegetables. The land has been twice dug, trenched, and pipe-drained; and the history of the drainage proves how much reliance may be placed upon the efforts even of boys. They commenced the task on the 18th of November last; and when it was known that they intended thoroughly to drain the land, even experienced persons laughed at the idea, for the soil is a stiff clay, and the drains were to be laid four feet deep. However, the master, Mr. Ellis, took the spade in hand, and, followed by his troop of obedient boys, commenced the work, which was really of the hardest kind. A large drain was dug across the field, and then twelve other drains were laid to flow into it; and those who laughed were proved for once to be in the wrong, for these boys, who had never touched spade before, effectually drained the field by laying, in the course of about two months, nearly 1,600 yards of tile drain, four feet deep in the clay.

The facts we have mentioned will show something of the progress made by the institution in the accomplishment of its most praiseworthy object; and we are sure that any of our readers who choose to investigate the subject for themselves will not only be astonished and delighted with the results already achieved, but will become anxious to aid in their extension, by contributing their money, and lending their influence to increase the capabilities of the school; for, unfortunately, there are hundreds of boys in Birmingham who equally need reformation, and who might as effectually be reclaimed as those who present such noble examples of the power of kindness at the admirable institution at Saltley.—*Birmingham Gazette.*

THE LATE ACCIDENT AT BREWER'S COURT.

We are desirous of calling the attention of our readers to a report that has been widely spread, respecting the partial fall of the Ragged School premises in the densely populated neighbourhood of Great Wild Street, Lincoln's Inn Fields. The statements in some of the papers were tolerably correct, but in others, grossly exaggerated. Our friends will find the facts of the case in the following letter we have just received from the Honorary Secretary of the schools:—

Brewer's Court Ragged Schools, Great Wild Street, Drury Lane.
Sept. 12th, 1853.

Dear Sir,—The report, which has gone the round of the newspapers, respecting the "Falling of a Portion of Great Wild Street Ragged School," not being quite correct, permit me, on behalf of the Committee, to solicit your kindness in inserting the following statement in next month's number of your valuable magazine, for the better information of our friends.

An arrangement having been made with the Reformation Society, through one of its agents, for a weekly controversial lecture, or discussion, as the case might be, with our Roman Catholic neighbours, the school-room was lent for that purpose, and on last Thursday evening at 8 o'clock, the first lecture was delivered by Mr. Donaldson. Although when it began, few were present,

yet subsequently a larger number of persons, especially Irish Romanists, assembled than had been anticipated. The lecture proceeded with but little interruption till towards its conclusion, when those at the back part of the room began to manifest strong symptoms of turbulence, moving about, and mounting on the benches, and commenced, as is too often the case with Irish Romanists on such occasions, to clamour and denounce Protestantism. At that moment one of the benches snapped in its centre and threw down several persons, the weight of whom fell upon what proved to be the weakest part of the flooring, causing it to yield to the pressure, and carrying away the remaining joists; the whole party, occupying a space of about 10 feet by 10 feet, sank gradually, amid screams for help, and the crashing of the breaking flooring boards, into the *cellar beneath*, a depth of, say, seven feet.

The alarm was truly very great, nor is it to be wondered at, considering that the awful calamity in the Strand only occurred a few hours previous, which circumstance, no doubt, was impressed on the poor people's minds. Words fail to describe its effects, especially on some who had, only a moment before, been bold and daring in infidelity, sneering and scoffing at God's Word, or bitter in blasphemies. The crowd rushed wildly to the doors and windows, which were violently burst open or broken in their anxiety to escape; while false reports spreading with the rapidity of the *Electric Telegraph* through the neighbourhood, an immense crowd assembled outside and within the premises; some cried one thing and some another; and the utmost confusion might have prevailed and led to serious consequences, had it not been for the timely arrival of Inspector Wilkinson and a strong body of police. The parish and three other fire engines were speedily on the spot; but in the meantime, with the exception of one gentleman, no one remained to render assistance to the struggling people below, all having decamped at the first alarm. He succeeded in extricating most of them, whom he had dragged up successively, till his strength failing, a man of the name of Peter Taylor courageously entered the room and took his place.

I am most happy to add that the newspaper reporter was correct in stating that "most were more frightened than hurt," although I fear that several must have wounded themselves very severely whilst smashing the windows in their attempts to escape.

Both you and the friends of Ragged Schools will perceive that our appeal at the last annual meeting for the establishment of a building fund was by no means premature; this accident, however unpleasant to those involved at the time, being a decided confirmation of the appeal.

I remain, dear Sir, yours respectfully,

RICHARD LETT, *Hon. Sec.*

A single glance at this locality is sufficient to prove the importance of a Ragged School, to snatch some of the thousands of unprotected, untaught, neglected children from the depth of misery and degradation, moral, mental, and physical, in which they are plunged. And not only a school such as has been in progressive and successful operation the last four years, but one of at least double its size. The difficulty at the outset, to obtain suitable premises, is still felt by the Committee. They were in the first instance compelled to commence their operations in the ground-floor room of the first house in Brewer's Court, and this being insufficient, they added an adjoining room of the next house by cutting through the partition wall. And notwithstanding the inconvenience endured, more than two thousand children have partaken more or less of the benefits imparted.

The neighbourhood of Great Wild Street has been with great propriety enumerated among the "ROOKERIES OF LONDON," the nucleus for which was

formed in the early part of the sixteenth century; for while it is said that "cattle were seen grazing where Great Queen Street now is," and that "the few houses in the neighbourhood were surrounded by fields," there were 897 houses rated, and as many as twenty courts and alleys adjacent named. These were doubtless built as dwellings for the poor, and the larger houses having been gradually deserted by their wealthy inhabitants as the tide swept northward and westward, have now become entirely tenanted by the most destitute of the population.

At the time of the accident, there was a Day School containing 120 scholars, an Evening School with an attendance of about 40 boys and 30 girls, and a Sabath School at which from 60 to 70 scholars attended.

The lease of the premises will expire in a little more than two years, and the Committee are anxious to raise funds in order to provide a more substantial and commodious building. And we most cordially and earnestly wish them speedy success, and trust their necessities will meet with a liberal and prompt response.

REPORT ON CRIMINAL AND DESTITUTE CHILDREN BY THE SELECT COMMITTEE OF THE HOUSE OF COMMONS.

The Select Committee appointed by the House of Commons to inquire into "the present treatment of criminal and destitute children, and what changes are desirable in their present treatment in order to supply industrial training and to combine reformation with due correction of juvenile crime," presented their Report with the second volume of evidence to the House of Commons shortly before its prorogation. This second volume is well worthy a careful perusal by all interested in this momentous question.

The following are the conclusions arrived at by the Select Committee:—

1. That it is the opinion of this Committee that a great amount of juvenile destitution, ignorance, vagrancy, and crime, has long existed in this country, for which no adequate remedy has yet been provided.

2. That the existence of similar evils in France, Germany, Switzerland, Belgium, and the United States, has been met by vigorous efforts in those countries; and, in the opinion of this Committee, sound policy requires that this country should promptly adopt measures for the same purpose.

3. That it appears to this Committee to be established by the evidence, that a large proportion of the present aggregate of crime might be prevented, and thousands of miserable human beings, who have before them under our present system nothing but a hopeless career of wickedness and vice, might be converted into virtuous, honest, and industrious citizens, if due care were taken to rescue destitute, neglected, and criminal children from the dangers and temptations incident to their position.

4. That a great proportion of the criminal children of this country, especially those convicted for their first offences, appear rather to require systematic education, care, and industrial occupation, than mere punishment.

5. That the common jails and houses of correction do not generally provide suitable means for the educational or corrective treatment of young children, who ought, when guilty of crime, to be treated in a manner different from the ordinary punishments of adult criminals.

6. That various private reformatory establishments for young criminals have proved successful, but are not sure of permanent support; and are deficient in legal control over the inmates.

7. That Penal Reformatory Establishments ought to be instituted for the detention and correction of criminal children convicted before magistrates or courts of justice of serious offences.

8. That such Penal Reformatory Establishments ought to be founded and supported entirely at the public cost, and to be under the care and inspection of the Government.

9. That Reformatory Schools should be established for the education and correction of children convicted of minor offences.

10. That such Reformatory Schools should be founded and supported partially by local rates and partially by contributions from the state, and that power should be given for raising the necessary amount of local rates.

11. That power should be given to the Government to contract with the managers of Reformatory Schools, founded and supported by voluntary contributions, for the care and maintenance of criminal children within such institutions.

12. That the delinquency of children, in consequence of which they may become subjects of penal or reformatory discipline, ought not to relieve parents from their liability to maintain them.

13. That in any legislation upon this subject, it is essential that power should be given, under such restrictions as may be necessary to prevent hardship or injustice, to recover from parents the whole or a portion of the cost of the maintenance of their children while detained in reformatory institutions.

14. That it is also essential that power should be given to detain children placed in such institutions so long as may be necessary for their reformation; provided always that no child be so detained after the age of 16.

15. That the summary jurisdiction, with respect to criminal children given to magistrates by 10 & 11 Vic. c. 82, has had a beneficial tendency, as far as it has been exercised.

16. That, in addition to the discretion which is given by that statute to any court before which a child is charged with any minor offence to dismiss such child on sureties being found for its future good behaviour, a power should be given in such cases, in default of such sureties, to send the child to a Reformatory School.

17. That if during any child's detention in a Reformatory School satisfactory sureties should be offered for its future good behaviour, there should be power to release such child from further detention.

18. That, irrespectively of the high moral considerations which are involved in this subject, this Committee desire to express their belief, that whatever may be the cost of such schools and establishments, they would be productive of great pecuniary saving, by the effect which they would have in diminishing the sources from which our criminal population is now constantly recruited, and thereby reducing the great cost of the administration of the criminal law.

19. That the education given in workhouses, although improved of late, has not been sufficiently directed to industrial training, which the Committee deem to be of especial value, as affording the best means of enabling children to provide for themselves the means of independent support upon leaving the workhouse.

20. That it is essential for the future welfare of children in workhouses that such arrangements should be made as will prevent the possibility of their intermixing with the adult classes, to the moral detriment of the children.

21. That from the expense attending the building of District Schools, under 7 & 8 Vic. c. 101, but few unions have combined for the purpose of establishing such schools; but where such schools have been established, they have effected much good.

22. That it is expedient that greater facilities should be given to the guardians of different unions to combine for the purpose of establishing such

district schools, and that the government should be empowered to assist the unions willing to establish them, by partially contributing to the expense of the building.

23. That the Ragged Schools existing in England and Scotland, and recently introduced into Ireland, especially the Ragged Industrial Feeding Schools, at present supported by voluntary subscriptions, or, as in Glasgow, by local rates, have produced beneficial effects on the children of the most destitute classes of society inhabiting large towns.

24. That voluntary contributions have been found inadequate to supply the number of such schools at present required in the metropolis, and other cities and towns; and therefore they should not be excluded from the aid of the National Grant, under the distribution of the Committee of Council for Education; great care being necessary in framing the minutes applicable to this description of schools, so as not to fetter private exertions, or to exclude men eminently qualified to fill the laborious and difficult position of teachers, by the requirement of too high an educational certificate.

25. That in any legislation which may take place on the subjects referred to this Committee, especial attention should be paid to the industrial part of the education of criminal and destitute children.

28*th June*, 1853.

THE CHOLERA.

It is a painful duty to notify a third visitation to this country of the epidemic cholera. This disease again, first breaking out in Persia, has extended within the present year over a large portion of Russia, stretching as far northwards as Archangel, on the shores of the Arctic Ocean. It has ravaged Denmark, Norway, and Sweden; and then developing itself in the north of Germany, it has attacked Stettin, Berlin, Rotterdam, and Hamburg; and subsequently it has appeared in England, again breaking out on its north-east coast, in the near neighbourhood of the town in which it made its first appearance in this country in 1831. This time the cholera has allowed us but short respite, and although it is possible that we may not feel its full virulence until the cold season shall have passed away, yet here it is, and for the time its devastations appear to be more sweeping than before. For the moment the head-quarters of the disease are at Newcastle, and in that town the terrible fact has been already noted that, whereas in 1831 only 161 persons died of cholera during the first twenty-two days of its appearance, upon the present occasion 995 persons have fallen victims to its power during the corresponding period. It can scarcely, then, be said with propriety that the disease has assumed a milder form since the period of its first appearance.

It is far from our wish to give needless alarm to our friends and teachers, but we are anxious to call their attention to the subject, with a view to the adoption of such plans as may be within their power in connexion with Ragged Schools; so that, by timely precaution, the chances of attack among the scholars and their friends may be reduced to the lowest possible degree. We do not, of course, pretend to enter into scientific inquiries as to the peculiar causes which may facilitate the devastations of the cholera. It is not our province to determine whether it be infectious, or contagious, or both. We simply know as a fact, that when the cholera does come upon a country, multitudes of people are attacked by it simultaneously, or in rapid succession. That is clear enough. It is also clear that persons in a particular condition of body, and persons living in peculiar situations, are most frequently attacked, and most frequently perish. And as undrained neighbourhoods, and filthy localities and houses are the most dangerous, we therefore recommend that immediate steps be taken thoroughly to cleanse and lime-wash every school building. Increase the means for ventilating the rooms to the fullest extent, let the windows be open and the ventilators have full play during the interim of school hours. Ascertain the exact number of

scholars the room is capable of accommodating without detriment to health, and on no occasion allow more to be present. Let there be no accumulation of dirt or filth of any description either on or near the school premises. Require all sinks, water courses, and closets, to be thoroughly washed at the close of every day. Have traps put to all drain openings, also to the closets. Keep a supply of approved cholera medicine, with full directions for use, to be supplied to any scholar needing it. Put up in a conspicuous part of the room a list of the medical gentlemen in the neighbourhood, to whom the poor can apply for assistance when needed. And let the most needy of the children be supplied with coarse warm clothing.

The carrying out of these suggestions will incur some extra expenditure, and in some cases beyond the means of the school Committee to supply. But we have the fullest confidence in the public, and believe it is only needful to make known a clear statement of the object in view, and a liberal response will be the result. If, however, there should be any difficulty in providing local funds for the above purposes, we recommend an immediate application to the Committee of the Ragged School Union, who, we doubt not, will willingly and liberally assist their local friends.

"WHIP ME, BUT DON'T CRY."

A PIOUS father had devoted great attention to the education of his son, who had maintained an unblemished reputation until the age of fourteen, when he was detected in a deliberate falsehood.

The father's grief was great, and he determined to punish the offender severely. He made the subject one of prayer; for it was too important, in his esteem, to be passed over as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the father's heart was broken up. He wept aloud. For a moment the lad seemed confused. He saw the struggle between love and justice in his parent's bosom, and broke out with all his usual ingenuousness, "Father, father, whip me as much as you please; *but don't cry.*"

The point was gained. The father saw that the lad was sensibly affected by this incident. He grew up, and became one of the most distinguished Christian ministers in America.

Poetry.

THE CONTRAST.

A SCENE FROM THE LIFE.

In a *narrow* room, and hot,
With a ceiling low and flat,
While a swarm of young ragged ones
throng'd the spot,
A lover of children sat:—
Gentle, and good, and fair,
She labour'd the bad t' improve;
With a pallid cheek, and a pensive air,
And a patience that none could move!—

I pitied, and pass'd away;
Through different parts I rang'd;
But I came again, on a distant day,
And I found that the scene was chang'd.

In a *spacious* room, and high,—
With a ceiling broad and large,
I saw the same gentle one's anxious eye
Still fix'd on her youthful charge:—
But her look was no longer sad,—
And her cheek was no longer pale,—
And the air that she breath'd was no
longer bad,
And her strength it had ceas'd to fail!

I wonder'd; and sought to know,
The cause of a change so great;
And seeking, I neither had far to go,
Nor yet had I long to wait:—
And I said, as I heard the tale,
Which the neighbourhood lov'd to tell,
GOD PROSPER THE FRIENDS OF THE
FANCY SALE,
Who have manag'd their plans so well!
May others to work begin,
And follow their noble lead;
That HEALTH may its triumphs o'er SICKNESS win,
And LIFE against DEATH succeed! J. P.

Temple, Sept., 1853.

A NOBLE WORK.

Oh! noble is the work for those
  Who set the fetter'd free!
How great, how glorious is the day
  When, ragged child, for thee
True souls can glow, and knowledge flow,
  To cleanse the tainted heart,
To give the light-investing might
  To bear the Christian's part.

Though born 'mid vice, though reared in sin,
  Though "vagrant" be their name,
Shall we forget the soul within,
  Nor light in them the flame,
Their step to guide, though they may bide
  In cellar low and dark,
And let their mind, freq as the wind,
  Emit the latent spark?

* * * * * *

Come priest, come bard, come England all,
  Erect the standard high;
"Knowledge, more knowledge!" is the call,
  The universal cry.
Tatter'd they are—but can ye dare
  Withhold your helping hand?
Nay, foremost be, in setting free
  The untaught ragged band.

Sunday School Teachers' Magazine.

Notices of Meetings, etc.

GOLDSMITH PLACE, HACKNEY ROAD.

The Fourth Annual Meeting of this School was held at Adelphi Chapel. Previous to the Public Meeting, a numerous company of friends took tea in the school-room. The Meeting was presided over by the Rev. W. Woodhouse, and addressed upon the necessity and importance, and good results of Ragged School operations in general, in plain and practical speeches, by the Revs. J. Vaughan, D. Katterns, E. Stallybrass, T. G. Williams, and H. Harrison; Joseph Payne, Esq., H. Althans, Esq., Mr. W. Ferry, and Mr. W. Brown, a fugitive slave.

The Report stated, that the school had been in operation now five years, and that it had been the means of great good to numbers of children, who, but for its efforts, no doubt would have been entirely neglected. The operations of the school now consist of a Day, Infant, and Juvenile School, a Week Evening School, and Sabbath Evening School. In connexion with these, a Scholars' Saving Fund has been established, and the children's deposits during the past year amounted to £14 17*s.* 5*d.*, besides which the children have been encouraged to purchase by small savings, 29 copies of the Scriptures, 164 copy books, 48 hymn books, and 61 of "Our Children's Magazine." A marked improvement is very apparent in many of the children, mentally, morally, and physically considered; and some pleasing instances have occurred, sufficient to induce hope, that a good work has been begun in their hearts. One youth, 14 years of age, who had been in the school from its commencement, had recently died, giving pleasing evidence that he had been taught of God. His teacher, who often visited him, was much encouraged by his patient endurance of pain, and the expressions of confidence in Christ as his Saviour. A few moments before he breathed his last, he sang his favourite hymn, "Dear Lord, remember me."

LAMBETH RAGGED SCHOOLS.

The Fifth Annual Meeting of these Schools was recently held, under the presidency of the Right Hon. the Lord Mayor, in one of the rooms of that magnificent building erected a few years since by the late H. Beaufoy, Esq. The attendance on this occasion was very large, and on the platform were several of the most respectable and influential gentlemen of Lambeth.

The Rev. J. Aldis having been called upon to engage in prayer, the Chairman rose amidst applause, and said, that there was a time when the term Ragged Schools appeared to be an ill-chosen one, calculated to deter many of those for whom the schools were especially established from entering them; but experience had shown that it was the best epithet that could have been applied; for in the first place, it indicated a regard for a neglected class of society, testifying that however deeply they may have sunk in misery, squalor, and wretchedness, they were not beyond the helping hand of benevolence; whilst at the same time, it was an admonition to classes more highly favoured and blessed, that they had been too long guilty of a dereliction of duty towards their unfortunate fellow-creatures. Since he had been called to sustain the office of chief magistrate, a large amount of misery and distress had come under his observation. His lordship then detailed a case: it was that of a

family of five children, who at one time had been in a respectable sphere of life, but became subsequently so reduced, as frequently to be two days together without any food, and had parted with so many of their garments, that it was scarcely decent to enter their room. All the support they derived was from one of the children employed in a newspaper office at 5s. per week; but he having fallen sick, the officer found him laid upon a mat in a wretched plight, and the family cut off from all means of support. Cases like that, his lordship observed, were not rare: but he trusted that the establishment of Ragged Schools was an indication that the public mind was turned to that class of persons. Would that some of the enormous wealth spent upon luxury in this great city were appropriated to reform the disease and destitution that abounded in its streets and alleys! He would earnestly impress upon the Meeting the fact, that it was not sufficient to build Ragged Schools, noble and praiseworthy as that was, but that the most strenuous efforts should be to fill them. Controverting the assertion sometimes made, that the class of persons invited to Ragged Schools were sunk too low to be raised and improved by means of instruction and kindness, his lordship related an interview that he had had with a prisoner to whom he was advised by an official of the prison not to go; kindness won the heart of the prisoner, and he was most docile and teachable. So, too, with the outcasts of society; let proper means be employed, and they will yield to their influence. It is true that many poor people are prejudiced against schools; but if they were able to understand that art and science teach persons to use their eyes; if that higher form of teaching were more generally aimed at—the discipline of the heart—making children more obedient to their parents, and more correct in their general behaviour, the prejudice of their parents would be greatly modified. If parents could be got to visit the schools, and mark the contrast between the children there and those in the streets, that would prove the most powerful argument and most successful inducement to send their own children. You have, his lordship feelingly observed, an admirable school, built by a generous benefactor whose name will live for ever. He regretted that the school was in debt; in a locality like the one in which they were assembled, the school ought to be amply supported by the sixpences and shillings of the inhabitants of Lambeth. He would especially beg the ladies to look to that matter, and trusted that they would not allow another month to elapse without visiting the establishment and taking their friends with them. No one could visit the Ragged School without learning something. He had often thought what he should have been if brought up in a garret, and sent into the streets to get a living as he best could. It often happened to boys who were allowed to wander about the streets, that if anything occurred, the police would catch hold of them just because they were in company with others, and so get imprisoned. Once there, they were sure to be corrupted. There were many boys who had been in prison between twenty and thirty times. He hoped, however, that the existence of Ragged Schools would exert a salutary influence upon the juvenile population, and make them better members of society.

Mr. H. Doulton, the Secretary, read the Report, and the Treasurer stated the receipts of the year to have been £342. 15*s.* 5*d.*, and the balance due to him £79. 19*s.* 3*d.*

The meeting was addressed by the Revs. W. Leask, Sparkes, Aldis, Ashmead, and T. Davies; also by Messrs. Richards, Gent, Corderoy, and Miller.

BEDFORD STREET, COMMERCIAL ROAD, RAGGED SCHOOL.

The First Public Meeting on behalf of this School was held in the large school-room of Commercial Road Chapel, on Tuesday, September 20th. Previous to the Public Meeting, a very numerous company of the friends and supporters of the school took tea together. The Rev. G. W. Pegg, Minister of the Chapel, presided, and the meeting was addressed by Mr. T. L. Jackson, the Thieves' Missionary; Joseph Payne, Esq., Messrs. W. Ferry, J. B. Day, and H. J. Hollingsworth.

Mr. Barnet, the City Missionary of the district, to whose indefatigable exertions this school owes its origin, stated, that it was opened on the Sabbath evening of April 24th, on which occasion there were 75 children and 12 teachers, and ever since the attendance of scholars and teachers had gradually increased. The children admitted were at first in a very ragged and dirty condition, and very noisy and troublesome; but already a great change for the better had taken place in their appearance. The rags were now mended, their faces and hands were clean, and they conduct themselves in an orderly manner. Many of them had been induced to purchase Bibles, hymn, and other good books. Very pleasing testimony has been borne by the neighbours, as to the improvement of the children. He considered the success of the school was greatly to be attributed to a good superintendent, and a band of pious teachers. The operations of the school had been greatly assisted by contributions of needful and useful books from private individuals, the Bible, and Band of Hope Societies, and also the Ragged School Union. The success of the operations thus far had encouraged the Committee to resolve to open a Week Evening School shortly. There was a balance in hand of £1 8*s.* 9*d.*

Papers, Original and Selected.

REFUGES.

THE subject of Refuges in connection with the Ragged School system, is one which, although it has excited interest in the minds of many, yet has not in our opinion received that general attention which its importance demands. It is manifest that Ragged Schools, however vigorously their influences may be brought to bear on the classes for whom they are designed, lose much of their moral power in consequence of the constant and daily antagonism which they encounter when the scholars retire from the scene of instruction, and come in contact with so much that is contaminating and vile. In addition to this, the education there imparted, however excellent in its *present* results, is often rendered comparatively useless, either from the children being driven, by starvation or the solicitations of wicked associates, to the commission of crime, or else from the want of a guardian care extended over them for a period sufficiently lengthened to qualify them by *industrial* education to obtain a livelihood by the labour of their own hands. Alas! how often have the hearts of many teachers and managers of our schools been wrung with grief in seeing too plainly that the children who waited on their instructions, were ready to perish for want of sufficient food by day or proper shelter by night, whilst, to supply the one or to furnish the other, there were no means at hand!

The experiment of providing Refuges has been partially made in the metropolis, and also in various other cities and towns of the kingdom. These Refuges have been of two classes. The first is that of the ordinary Night Refuge. These are more especially designed for the houseless poor of both sexes. Where they exist, as at Field Lane and in other places in connection with the Ragged School, preference, we believe, is given to children attending it. In addition to shelter for the night and some food, all who enter the Refuge receive a certain amount of religious instruction. Many of the occupants of these Night Refuges are casual vagrants, or houseless and penniless strangers who here receive a temporary shelter. The second class is that for the *permanent* support and education, for a stated period, of young persons between ten and sixteen years of age. A separate building is provided for them, together with food, lodging, and religious and general instruction, besides which the acquisition of industrial skill is made imperative, and all are placed under the superintendence of a resident master or matron. With regard to the *first* of these two classes, it appears from a "Report of a Sub-Committee on Refuges" now lying before us, that the number of houseless poor of both sexes and all ages in London, does not ordinarily exceed 500 or 600 persons, and the Committee are therefore "of opinion that a very limited number of Night Refuges, judiciously situated, would meet its requirements." Perhaps many of our readers will be surprised to hear that the number of houseless poor, in a metropolis containing the vast population of nearly two millions and a half, is so small. Nevertheless, we believe that the statement has not been made without strict examination and inquiry.

Still it is a lamentable fact, that even in a season of general prosperity, so many wretched wanderers should be found on our streets unable to procure nightly shelter. The approach of winter reminds us all the more forcibly of the intense misery which many of them must endure, and how important it is that very speedily there should be provided that ample accommodation *for them all*, which does not now exist. The Committee have thrown out important hints as to the management of such Night Refuges:—

I. "Much additional care is required to prevent the serious evils of *encouraging a tendency to idleness and vagrancy.*

II. "Such Refuges should be furnished with *ample means for enforcing frequent attendance at school, and for industrial training, cleanliness, and discipline;* and should be under the direct superintendence of the school authorities, *as well as in the same building* as the school.

III. "*Persons directly responsible to the Committee of the Institution, should superintend the admission of the inmates.*"

These suggestions are so judicious and excellent that we are persuaded they will commend themselves to the approval of all who take an interest either in the establishment of additional Night Refuges, or in the increased efficiency of those already opened.

We pass now to the other class of Refuges, which bring a number of young persons under the continued operation of a system by which they may, under the Divine blessing, be permanently benefited and blessed for both worlds. From the Report to which we have already alluded, it appears that there are thirteen of such Refuges in London. From three of these no account has been received, except as to the average attendance; while from the others we have information furnished not only as to "attendance," but as to "food, clothing, rent, salaries, and sundries." The result appears to be that the average *cost* per year is £13. 11*s.* 5¾*d.* for each inmate. The number of inmates in attendance amounts to *two hundred and fifty-one*, the total cost being upwards of £3,400 per annum. On the question of making grants in support of this class of Refuges as important auxiliaries to Ragged Schools, the Sub-Committee are of opinion "that the Managing Committee is authorised to aid them out of the General Fund of the Union." And having thus disposed of a preliminary question, they give the following recommendations:—

From the results of the inquiries made, and from the experience of those who have had the management of the Westminster Juvenile Refuge, as supported by the Union, we do not at present think it desirable to establish a Central Refuge under the management of the Union.

We recommend that the three following Rules be observed with respect to all Refuges:—

1. That in making Grants reference should be had only to the number of inmates who are between the ages of ten and seventeen years, without reference to adults.

2. That where in any case a Refuge is not in immediate connection with any particular Ragged School, the Union should assist the Refuge only with reference to inmates received from Ragged Schools; and care should be taken that the general management of the Refuge is accordant with the purposes of Ragged Schools.

3. That in making Grants reference should be had only to those inmates

gratuitously admitted, without reference to those inmates who pay for any portion of the accommodation afforded them.

We are of opinion that Refuges for girls should be as distinct as possible from those for boys; and we recommend that they should be in distinct buildings.

We are of opinion that it is of the highest importance for the due management of Refuges, that the master or mistress should in all cases reside on the premises; and we recommend that the Managing Committee should always ascertain that the effective superintendence of the several departments of the Institution is adequately provided for.

Having ascertained that the practice of placing out homeless children to lodge in private families has been adopted in Edinburgh, Dublin, and London, and considering that such arrangements may be accompanied with many domestic and kindly influences, we recommend that the attention of persons contemplating the establishment of Refuges be called to this plan.

We have in the statistics already furnished, sufficient evidence that one of the main obstacles to the *extension* of a class of Refuges the necessity for which cannot be disputed, arises from the cost of their maintenance. The Committee of the Union can only make grants in aid of local efforts, and even when both are combined, existing agencies have many difficulties to struggle with. It is plain, indeed, that the *means* for larger grants might be supplied by the religious public, and it is one object of our present remarks to urge an increase to the revenue of the Union, in order that the difficulty may in part at least be overcome. When it is remembered that by the increase of these Refuges, as well as by the extension and more generous help to those already in operation, there is a moral certainty of thus accomplishing, in the case of a definite number of the young, the grand and beneficent objects which the founders of Ragged Schools contemplated, namely, the prevention of juvenile crime, the instruction of the ignorant and the neglected, and the elevation of the outcast and degraded to positions of social usefulness, as well as of spiritual privilege and blessing; surely the urgency of the question is too apparent to require further enforcement. There are those who have done much for the general cause who, with this special object now brought before them, will, we trust, be prompted, both by the sense of duty and the yearnings of Christian love, to abound yet more in the "riches of their liberality." Offered in faith, and with cheerful self-sacrifice, the smallest gift will be as acceptable as the richest, and both combined will furnish a fund by which Refuges shall no longer be confined to "the day of small things."

We confess that it is our most anxious desire, to draw the attention of those whom God has blessed with abundant means to the question, whether the establishment and support of such Refuges is not worthy of their prayerful consideration. We believe, that oftentimes large sums are annually distributed by wealthy Christians among objects of secondary value, which, if *concentrated* in the support of *one* or *two* plans of pre-eminent importance, and yet such as have not received general attention, would fill their souls in a dying hour with thankful joy, that they had not lived in vain. And there are other professing Christians of large possessions, who have not yet acquired the blessed *habit* of giving, and who either expend their wealth on luxuries, or hoard it, to the grieving of the Holy Spirit and the injury of their

own souls. We desire to stimulate both classes to imitate the example of *one Christian lady* in the Metropolis, who, without forgetting or neglecting other claims on her bounty, has devoted a large proportion of her means to the establishment and support of a Refuge. We write under the delightful impressions left on our mind by a recent visit to this Institution. It was a sombre autumn day. The rain had been falling heavily all the morning. But we resolved to fulfil our purpose, and pressed on until we reached one of those suburban districts, (Kentish Town,) where patches of gardens and green fields mingle with newly erected streets or half-finished houses. Ascending the steps, we knocked at the door of a plain building, and as we entered the hall, we met the master's wife, who ushered us into what, from the maps on the walls, and the desks and forms on the floor, was clearly the school-room, but which we now saw as the dining-room. It was Monday; the fare was plain, but substantial, and a steaming plateful of meat pudding which was placed before the monitor, reminded the boys of the savoury feast which they had enjoyed the day before. The master, by a low, continuous sound, a little louder than a whisper, having obtained instant silence, then repeated in the attitude of prayer, the words,—

"Be present at our table, Lord," etc.

and at its close, the boys, who had reverently closed their eyes while grace was being said, responded with a loud and unanimous "Amen!" They then attacked the viands before them "with a will," and while thus engaged, we had an opportunity of marking their general appearance. Their ages seemed to range from fifteen down to ten. Some of them were florid and robust, others slight in frame, but none of them were sickly. Indeed, the health of the establishment since its opening sixteen months ago, has been equal to, if not *above* the average of most families—a fact very remarkable, considering that 50 boys, besides master, mistress, and servant, all live under the roof of a ten-roomed house, none of whose apartments are large. The most scrupulous attention is paid to personal cleanliness, and to the thorough ventilation of the school-room, work-rooms, and dormitories. The boys retire to bed at nine o'clock in summer, and rise at five o'clock; in winter they retire at eight o'clock, and rise at six. An hour and a half before breakfast are devoted to school instruction; this, with prayers and breakfast, fills up the time until nine. From ten to twelve o'clock, the lowest classes remain under instruction in the school-room, while during the same period, others are engaged in the carpenter's shop, or are mending their boots or shoes. A certain number of days each week, a tailor and a shoemaker respectively attend to instruct the boys. All of them thus become tailors, and make a considerable portion of the clothing of the establishment, and most of them, after some time, are able to turn out a respectable pair of boots or shoes. Then, as to the carpentry, we saw a "wooden wall" forming a long fence for the large garden on one side, which was the result of the planes and planing, the chisels and the hammers of the juveniles. After dinner had been despatched, and a thanksgiving had been sung (*in parts*) very harmoniously and sweetly, we examined the boys at some length on Holy Scripture, and received answers nearly from all, of the most satisfactory kind. We then inspected the dormitories, examined a suit of new-made clothes, passed to the car-

penter's shop in the rear of the building, and after walking round the large and well-cultivated garden, returned through a crowd of youthful Crispins surrounding their teacher, and under his orders diligently studying the mysteries of his craft. A few of the older boys we found in the school-room, and traced with them some of the maps hanging on the wall; and then, ere we bade them farewell, spoke to them of their responsibilities and privileges. More than one eye glistened with a tear; the affection of all for their master and his wife, (who were not *now* present,) was most evident, and in truth it has been fairly won, by the happy mixture of firm discipline and kind treatment by which their rule is distinguished. We left with the impression, that here indeed was a field, not only of rich promise, but from which the first sheaves of a golden harvest had already been gathered. We found that some of these fifty boys, were either fatherless ones, or the children of wicked parents, who had abandoned them; while others had been actually criminals convicted before the magistrates, and punished by the law for petty larceny. Of this last class, we found the most encouraging testimony given as to the education, not only of the intellect, but of the *conscience*. The master stated, that when the apple trees in the garden were loaded with fruit, that not one boy had ever touched them without permission, although they had ample opportunities of doing so. There was little insubordination or falsehood, and on all, *kindness* had told with greater or less effect. There were some, indeed, whose piety had blossomed hopefully. They had formed themselves into a weekly prayer-meeting and Bible class, and several Christian persons in the neighbourhood, who had shared in their devotions and studies, had been much gratified. Our space will not permit us to dwell longer on this pleasing theme. At an expenditure of about £700 per annum, this Refuge is maintained by the Christian lady already referred to, and whose name we would fain record, but that she is one of those

"Who do good by stealth, and blush to find it fame."

The following are particulars drawn from the report furnished to this lady of the *results* of one year's operations, by one of the Secretaries of the Ragged School Union, who concludes his report, by declaring that the Refuge is "second to none in discipline, ready and willing obedience, industrial training, and moral culture."

The Refuge received its first inmates on the 26th July, 1852, and up to the 30th of June the number of admissions amounted to 64, varying in age from 10 to 16 years, viz.:—

8 at 10 years	19 at 14 years.
6 „ 11 „	12 „ 15 „
6 „ 12 „	1 „ 16 „
12 „ 13 „	

Of these 64 boys, 31 have been imprisoned, for various offences, 86 times, or a total of 3,797 days, or an average of 122½ days each. In addition to which they have been detained in the House of Detention 56 times, where they have remained a total of 272 days, or an average of 8¾ days each; 17 of the 31 had been in workhouses. The remaining 33 inmates may be considered as purely cases of extreme destitution.

The following facts respecting the parentage of these boys have been ascertained:—

4 both parents living	13 fathers and step-mothers
8 fathers only	1 stepmother only
14 mothers only	19 neither
5 step-father and mother.	Making a total of 64.

Of these parents, or relatives, 23 have been convicted of crime, and sentenced to various degrees of punishment, varying from a fine of 5*s.* to transportation. Of the 64 admitted into the Refuge, 49 are now in the House, leaving 15 to be accounted for, namely:—

In situations	2
Restored to friends	1
Apprenticed	1
Shoeblack	1
Dismissed as incorrigible	1
Left of their own accord	3
Would not submit to probation test, and consequently left	6
Total	15

The following statistics will faintly show the educational progress made by the boys:—

When admitted,		And on the 30th June,	
19	did not know the letters	5	Reading.
25	could not read easy words	20	
14	could not read the Testament	16	
6	could read the Testament	23	
32	had no idea of the proper use of figures	13	Arithmetic.
13	could work addition but not subtraction	22	
12	could work subtraction but not multiplication	17	
5	could work multiplication but not division	6	
2	could work division	6	
24	had no idea of writing	12	Writing.
30	could not write legibly	26	
10	could write legibly	26	

And now, in conclusion, we ask our supporters in general, Are not the establishment of Refuges in healthy neighbourhoods, removed from low associations, and placed under the right kind of control, worthy of general adoption, not only in London, but all over the kingdom? AND WE FURTHER ASK THE NOBLE, THE GREAT, AND THE RICH, IS NOT THIS AN OBJECT ON WHICH WEALTH OUGHT TO BE EXPENDED WITH LIBERAL HEART AND WITH OPEN HAND?

AUTOBIOGRAPHY OF A GIRL-THIEF.

WE are indebted to the Rev. J. Clay, chaplain of Preston Jail, for the history we now furnish. The details of this painful picture of convict life among females we transcribe, first, that our friends may know with what facility they are "*eased*" of their purses; and secondly, to induce them to carry

money in pockets more private and more difficult for abstraction than appears to be the fashion of the day. It has almost become a proverb, "that if there were no receivers there would be no thieves;" to which may be added, with equal truth and force, that "there would be no thieves if there were no tempters." We have ofttimes sat in an omnibus, and seen the glittering purse lying in the gaping pocket of a lady's dress, the abstraction of which could have been effected with the utmost ease, and without exciting the least suspicion. These things ought not so to be; the temptation is great. The inducement to crime, to many a woe-be-gone, but hitherto comparatively honest creature, is almost overwhelming. The deed is done. Remorse follows. She "*would have given back the money but was afraid.*" The ill-gotten gains are appropriated for some *necessity;* conscience is stifled. The act is repeated again and again, till she becomes hardened in heart, and a bold adept in crime,—a greedy cormorant, dissatisfied, as we shall now see, till it has poached and pouched not less than £1000 per year.

"I was born at Stockport; my father was a pensioner, and had one shilling per day; my father and mother were both sober and industrious, but my mother would have done anything to have got us meat. My father was more shy; he was a shoemaker. I went for nearly three years to a Roman Catholic School, at three-pence a-week. I went to the factory at 10 years old, and worked till I was 12. Then I went to service at Mosley, at a boarding school. I stayed there till I was 14. I then left on account of the small wages. I came home, and was sent by my father to learn to be a lad's cap maker; I was learning for three months, and then I came home again.

"When I came home, I saw that my brother Richard was dressed very fine, besides having a gold ring and a watch. My brother was not then living at home regularly, because he could not stand my father's reproaches. I used to say to my father, 'How well Richard dressed!' and my father would say, 'But who thinks anything of it? he's a prig.' My mother was more unhappy about it than my father, and often followed him about the town, begging him to come home. When I was just fifteen, my mother gave me three-pence to go to Knottmill Fair, and I met my brother there. He told me what to do, and I stood before him, so that nobody could see his hand, while he picked a woman's pocket of 7*s.* 6*d.* and a purse. He gave me a shilling, and then told me to go home. I went into a show, and picked a young woman's pocket of 1*s.* 6*d.* I trembled very much when I did it; I met the young woman again in a short time, and she was crying; I heard her say the money was her mother's; I cried too, and would have given back the money, but was afraid of being took up. I dared not take the money home, so I took it to a stay shop, and paid it in advance towards a pair of stays. I remained at home three months without doing anything more. At the end of that time, my little brother Edward was taken up for picking pockets, and got three months. He had been taken up three times before, and had only been out three days. During twelve months, he had only been at liberty four days.

"One of the witnesses against him was one of his own companions, and after he had been the means of convicting him, I leathered him just outside the court. I was taken up for the assault on this witness, and remained in the New Bailey a week. I was then bailed out by two navvies, (these two men were perfect strangers; this kind of security is very common.) My mother met me in the street, and we were treated to some rum by a companion of my brother Richard's, James O'B., who had £100, which he had stolen from a woman. My brother was then in Gloucestershire, picking pockets. O'B. gave me money to complete the purchase of my stays. I had been at a fair with another young woman only for a day, and we got £3

between us. When I got home again, my mother had a letter from Richard, saying that he was put back for trial at Gloucester, for pocket-picking, and wanted money to pay for a counsellor. I went by the train to Oughton, and at the station picked a woman's pocket of 15*s.* which paid for my place to Kidderminster. I went from Kidderminster to Worcester, with five or six other females, and got 15*s.* more from them. I stopped all night at Worcester. I went in an omnibus to the Gloucester station next morning, and picked a lady's pocket in the omnibus of £1. 2*s.* I got into Gloucester on Friday night; saw my brother next morning, told him that I would try to get some money for a counsellor, and went to the market; but it is a very poor market, and I only got 10*s.* 9*d.* I could not get money enough to fee my brother a counsel, and he received three months, having been recommended by the jury to mercy, on account of his being so young. I then went to Derby, and then to Sheffield, where I saw O'N., whom I had previously known in Manchester, through my brother. I went to Rotherham statute fair, and got about £4. I saw O'N. again, who said, 'I think you have done better than any of us!' for a great many pick-pockets were there. I then went to Bain statute fair, but got nothing, for it rained, and no people came. I returned to Sheffield, and then went to Hull. I went to all those places myself, having heard O'N. and his companions say they were going. It was the fair, and I got between £6 and £7. I seldom kept my money, for others travelling in the lodging houses, used to say they were hard up, and borrowed it from me. O'N. wanted me to live with him without being married, but I would not. My eldest brother, John, was then in Hull, serving a month for picking pockets. I waited till he came out, and then he leathered me for coming away from home. I ran away from him and went to Leeds, there I met O' N. again, and the askings were put up for us to be married. I filled up the three weeks by going to Sheffield and York, and got about £10 or £11, at both places together. We were married at the old church. Up to this time I could only pick outside pockets, but O' N. taught me how to raise outside dresses, and to pick inside pockets. I was married on the Thursday, and on the Saturday I got 10*s.* in the market. On Monday my brother Edward came to Leeds. We all went out, and Edward picked a pocket of 13*s*, but he had been watched, and we were all took up, and we got three months.

"After our liberation we went to Hull, and found Prince Albert was going to lay the foundation stone of Grimsby Docks. At Hull I got 17*s.* We went to Grimsby, and Edward and I got 30*s.* each. From Hull we went to Newark, where we got £7; then to Redford, £4; then to Sheffield, where I was took up for 30*s.* I had just taken from a woman. This brought me six weeks, and O'N. (my husband) two months in Wakefield. I travelled after I came out, until O'N. came out, and got in the fortnight about £15. Then we went to Selby, and got £4 in the market. Then to Hull, and got £5 at the station. Then to Manchester, when I and my husband went to live with my father. While I lived at Manchester, I went out with O'N. almost every day by the trains, six or seven miles out of Manchester, sometimes second, sometimes first class, having very good clothes. The largest sum I ever got was £22, going from Manchester to Stockport. O'N. did nothing but shade me off. He was a great drunkard, and I had to pay from 20*s.* to 35*s.* every week to the beer shop for him. We carried on this way for about six months, making on the average about £10 a week. We lived at my father's all this time. He used to fret and cry, and tell us we should get into disgrace, but we took no heed. He was too good-natured with us. We then heard that Preston market was very throng on a Saturday, and for thirteen weeks we came over, O'N., Richard, and I, every Saturday. O'N. and I went together, and Richard and O'G.; at night we shared all equally. The largest sum I ever got at Preston was £17, and the smallest about £3. I used to call £4 and £5 nothing. It was owing to the wet day we went into the shop, few people

being in the market, when the offence took place for which we were transported. Although I was three years at school, I never learned to read. Once when I was at Preston station, I got some money in a purse, (9*s*.) I took the purse, a red silk one, and put it in the water closet on the Manchester side of the station. It was put behind the pipe, over the seat. (This place was searched and the article found). This was about two months ago. When I got a purse in a crowd, I used to take the money out and put the purse into some man's pocket. I've done this eighteen or nineteen times. It was the best way of getting rid of the purse. J. O'N. lived with another young man in a furnished cellar. They dressed very well, and each kept a woman. They used to have beef stakes and beer regular to breakfast. I used to go out on Monday and get £2 and £3, which would satisfy me for two days, and then I would go again on Wednesday or Thursday, and again on Saturday, and generally got in the week about £20. I was never satisfied with less. O'G. did not do much, he used to be clammed. My brother Edward was very daring. He could pick a woman's pocket as she was running along the street. If he had seen a thing that he fancied, he would say, 'That's mine,' and watch his opportunity till he got it. John had no heart (energy) for thieving. He lived on a woman, who kept him. K. and McG. were guns—that is, they taught younger thieves and screened them when they were practising. K. kept a pick-up woman—that is, one who commits robberies in the street, K. coming up at the right moment to screen or rescue her."

Ellen C. indeed possessed a natural disposition which, had she been blessed with Christian parents, might have contributed to their and her own credit and happiness. Her narrative throughout betrays a wish to palliate their conduct, and at her interview with them, since her conviction, she appeared quite forgetful of herself, and only solicitous to assuage their anxiety about her, and to warn her brother Edward from his dangerous course. This determined and skilful girl thief of seventeen, who at the latter part of her short run of crime was not satisfied with less than a weekly booty of £10 or £20, trembled very much when she made her first successful essay upon the pocket of a young woman, from whom she purloined 1*s*. 6*d*. "I met," she says, "the young woman again in a short time, and she was crying; I heard her say that the money was her mother's. I cried too, and would have given her the money back, but I was afraid of being took up." What an affecting contrast between this girl's character and fate, as they are and as they might have been! And how sad to think that our backward civilisation possesses, as yet, no means for saving from moral destruction, thousands who, like this poor child, possess natural qualities which, by God's blessing, would amply repay the labour of cultivation.

There does not appear to have been anything in the early training of this girl that would indicate her ultimate character. We should rather have augured well of the parental example—the three years' schooling—the four to five years' industrial training. But the first step to ruin was taken and not retraced. She took a false step, stumbled and fell. No Christian hand was stretched forth to enable her to recover strength and regain her position. Conscience was quick and tender. Parental co-operation was at first easily to be enlisted on the side of virtue. The work of reformation appeared simple, and doubtless was imperative. A second false step, and the culprit was at once placed in the hands of justice. But instead of coming out improved by a reformatory process—such a process as we have

a right to suppose an enlightened government would provide—we find her appearing with a prison brand, a seared conscience, and a decided relish for bacchanalian company. Had she at this critical period of her history undergone a lengthened training in a reformatory school, and enjoyed for that time the benefit of a healthy moral influence, there would have been some good reason for concluding that a virtuous, instead of a criminal course, would for the future have been pursued, and society would have possessed a useful domestic, instead of a "Girl-thief." We have in a former paper* touched upon the comparative expense of the reformatory and the punitive systems, and now will only add, that according to the foregoing statement nothing less than £20 *per week* would satisfy the artificial wants of the criminal, whereas the entire cost of the reformatory expenses *for the year* would not exceed the amount of one week's plunder.

Infant America has long enjoyed her Reformatories for both sexes. And old England, it is true, has long possessed its House of Occupation—its Penitentiaries—its Philanthropic—and more recently its Elizabeth Fry Institution, together with the Refuges—the Homes—the Dormitories, in connection with the Ragged Schools; but these, we trust, are only the shadow of the substance "looming in the future," and that future so palpably near as to be almost within the grasp of the present.

NEW ORPHAN HOUSE, BRISTOL.

THE BOYS' REFUGE, RAG FAIR.

A FEW weeks ago we paid a visit to the New Orphan House, at Ashley Down, Bristol. It is a large edifice, about a mile and a half out of the town, built in the form of a cross, and containing every requisite accommodation for 350 children and their teachers. We formed one of about 170 visitors, who perambulated the building that day, and wish we could convey to the minds of our readers the effect which that visit made upon our own. Every department in the New Orphan House is conducted upon a scale of the utmost possible efficiency, and there is abundance of everything necessary for the moral and physical well-being of the children. The staff of teachers and servants is very large, the school apparatus abundant, the dormitories most comfortably provided, the store-room abounds in all manner of plain, nutritious food, the cooking apparatus is constructed upon the most scientific and expensive principles, and in short, everything about the establishment, whether as regards food, clothing, lodging, or education, impresses the mind of the spectator with the idea, that the Institution is supported by the most ample means. Now where does all the money come from? Surely the Orphan House must be richly endowed, or at least, supported by some very wealthy persons. No, it has got no endowments, and its supporter is not a wealthy man. He is a very poor one, and yet he erected the building at an expense of £16,000, and maintains it an annual cost of £3,500. Where then does the money come from? From the living God. It is obtained by prayer alone. Mr. Muller never asks support from any one. He looks to God only, and his aim in establishing and in maintaining the New Orphan House is the glory of God, and that alone. "When I erected this house," he said to us, "I did not do it to make the children happy and comfortable, much as I love to see them so; nor did I do it to save their souls, much as I desire that; but I did it to show that the living God is still the living God;" and this is the

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From Bristol, in the west of England, we turn to London in the east. The capital cannot boast of any Institution exactly similar to "God's Orphan House," but we rejoice to think that there are there many institutions for the alleviation of human suffering, and the glory of God, and that these are still upon the increase. By the time these pages meet the eye of our readers, another benevolent Institution, in addition to the many which already adorn London, will be open. The Boys' Refuge is now ready. To name it in the same breath with the New Orphan House, may perhaps have a tendency in the mind of a person who has seen both, to create an unfavourable impression regarding it. "But who hath despised the day of small things?" To place a large and thoroughly efficient institution in view of its managers is good. It shows them what may be done, and reminds them of what ought to be done. The peculiar character of the Orphan House, also points them to the source from which they can also look for supplies. We believe that means, and these the most efficient at our disposal, should in every case be had recourse to; but we also believe, that without prayer and faith, no means will be efficient in any scheme designed for the promotion of the glory of God. Now the pervading spirit of the New Orphan House is that of prayer, and by means of it ample supplies have been obtained; while since the commencement, upwards of one hundred cases of real conversion to God have taken place amongst the children. May the Lord in like manner pour upon the Managers of the Boys' Refuge, the spirit of grace and of supplication. At the opening of the Institution in July last, Mr. Hanbury stated, that accommodation had been provided for 30 boys, but since that time, arrangements have been made, by which double that number can be taken in. It is proposed still further to increase its operations; but this will depend upon the amount of the supplies. Should it appear to be the mind of the Lord, as indicated by his providence, the Refuge may be sufficiently extended to admit hundreds. But one rule will be inflexibly adhered to, "Never to contract debt." (Rom. xiii. 8.)

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The name of the district is a grievous misnomer. It is anything but white. Morally speaking, it is one of the blackest in London. We have sometimes thought that if the inhabitants of this great city were aware of the scenes which are enacted near their own doors, they could scarcely sleep quietly in their beds. The amount of Sabbath desecration all over the parish is fearful, but that which is perpetrated in Rag Fair alone, a place within three minutes' walk from the Boys' Refuge, is enough of itself to startle the inhabitants from their slumbers. In company with the Rev. Hugh Allen, of St. Jude's, Whitechapel, Mr. Jackson, the thieves' missionary, and Messrs. Gough, Lazarus, and Sayer, City Missionaries, we paid a visit to the place on the morning of Sabbath, 14th August last. We entered Petticoat Lane, now called by the more euphonious name of Middlesex Street, at 10 o'clock. It was filled with people. The shops were all open, and the costermongers were busily plying their vocation. This, however, was only the preface. Turning aside into a narrow alley, we all at once found ourselves spectators of a most extraordinary scene. The place was so completely filled with a low dirty crowd that it was with considerable difficulty our party could keep each other in sight. The middle of the alley was occupied by Jews and boys offering old clothes, silk pocket-handkerchiefs, etc., for sale. The boys were chiefly employed vending pocket-handkerchiefs, and had stocks varying from a dozen to twenty. Having very recently had our pocket picked of three of these useful commodities in the immediate vicinity, we could not help regarding this part of the exhibition with feelings of peculiar interest. The shops on either side were tenanted by Jews and Jewesses, and contained a most heterogeneous assortment of goods. Everything is sold there, from a gold watch to a rusty nail. We observed a case of jewellery, presided over by a lynx-eyed Hebrew, the value of which must have amounted to hundreds of pounds, and, still more curious, an illustrated copy of the Ten Commandments. The display of watches and rings leads to the inevitable inference that what the world calls respectable people, that is, people with money in their pockets, must at times visit this Saturnalia. Alas! it were charity run mad to suppose that the Decalogue was offered for sale from any love to the law of the Lord. The sounds were in perfect keeping with the sights in this temple of Mammon. The place was filled with the busy hum of traffic, and resounded with the shrill cries of the sellers. Buy, buy, buy, buy. Who wants a cheap coat—pair of boots—hat. B'way, b'way, b'way, b'way, rung ceaselessly through the air. It was a perfect Babel of sounds. A greater treat, however, was yet awaiting us. Passing through a low entrance, where several dirty Jews thrust hats in our faces in order to induce us to become purchasers, or in their eagerness to do business, laid hold upon our proper person, we entered a kind of covered court, along which several rows of stalls were arranged at regular intervals. It would seem as if in this and other places of a similar kind all the old clothes in London had been gathered together. Dresses for men, women, and children were exhibited in amazing quantities and of every possible description—some apparently quite new, others only fit for the paper-mill. Pocket-handkerchiefs were seen in endless variety—long rows of good boots and shoes, and great heaps of worn-out trash not worth half-a-farthing the dozen pair. And thus we went on, through court, lane, and alley, and though we moved as quickly as the crowded state of the place would allow us, it took nearly three-quarters of an hour before we could get through, and when at last we emerged into the open street we were quite fatigued with our exertions in forcing our way, and completely covered with perspiration. The multitude of people crowding in and out at St. Mary Axe, where we came out, could be compared to nothing but a hive of bees. On the following Sabbath, several gentlemen were stationed at the various entrances to Rag Fair for the purpose of counting the number of persons who went in, while several others walked through the place and counted the number of open shops, stalls, and hawkers. They began at half-past nine A.M. and left off at twelve o'clock. The result of their labour

was the discovery that upwards of *twenty-seven thousand persons went in, and that there were four hundred and twenty-five shops open, upwards of seven hundred and fifty stalls, and about five hundred persons employed in hawking*. Every policeman in the Fair was also interrogated as to the probable number of thieves in the place, and all of them agreed that there were many hundreds. A considerable transference of property will doubtless be effected through the agency of these light-fingered gentry, and it is within the range of possibility, that a visitor to the Fair might enter the place with his silk handkerchief in his pocket, and yet effect a purchase of his own property from one of the five hundred hawkers before he left it. Thus is the Sabbath Day observed in Petticoat Lane. Should this state of matters be allwoed to continue? Where do we find it written, "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?"

DUBLIN NIGHT-ASYLUM, RAGGED-SCHOOLS, RAGGED-SCHOOL DORMITORY, RAGGED-SCHOOL SHOE-BLACK, BROOMER, AND MESSENGER SOCIETY, RAGGED OR MISSION CHURCH.

WE have advisedly placed the above Institutions in their order, as showing the gradation of the Ragged School system as carried on in Dublin. A boy comes up from the country to the metropolis, and obtains a night's shelter in the asylum, which adjoins the St. Michan's Parochial Schools in Bow-street. He then hears, perhaps, for the first time, of the Ragged Schools. He attends for some time, and conducts himself well, and when a vacancy occurs in the Dormitory, he is admitted. There he is fed as well as lodged; he improves in his learning, and continues to behave well; and from the Dormitory he is promoted to the Shoe-Black, Broomer, and Messenger Society; from whence, if he behaves himself there, a permanent situation is found for him.

To a Christian examiner, the inspection of these Institutions will far exceed in interest that of the present Exhibition in Merrion-Square. We could adduce many instances of their usefulness among what are termed the dangerous classes, but we will at present adduce but one. We may have further opportunities of stating some others. Let us, however, premise that the opposition these Institutions have met from the Romanists ought to make a *primâ facie* case in their favour with Protestants.

The Rev. Mr. Marshall, when preaching a sermon in behalf of what he is pleased to term the Catholic Ragged Schools, stated that he hated the very name or title, and would, if he could, change it. So, we presume, would the Commissioners of Police, who thought proper to print and to publish charges against the Night Asylum for the Houseless Poor, without any previous communication with the Committee, and which the Committee have completely refuted.

But to the instance we promised to give of the usefulness of these Institutions. On entering the Ragged School in connection with the Society for Irish Church Missions in Townsend-street, we heard moans and groans, as of some one in an agony of pain. We inquired of the master what was the matter. He replied, it was a little orphan and desolate boy, who, about a fortnight before, was begging his breakfast, when a dog was set at him, which tore pieces out of his leg in two places. Nothing had been done to it since, and consequently it was much inflamed, and the boy was suffering greatly. A kind lady happened to enter the school at this time; she wrote a note to an official of the Meath Hospital, and we took the boy there in a car. The boy was received. Pieces had to be cut out of his leg, but he was very patient and obedient. We now learned his previous history, which is as follows:—His father and mother resided at Newry, but his father died before Joe C—— was born, leaving his widow with two children. The youngest died soon

after the father. One son was brought up to his father's trade (carpenter), and was able to maintain his mother and brother. When the present building for the Exhibition was being erected, they came to Dublin, and the son obtained work in it at 18*s.* per week. With this increase of wages, however, he fell among bad companions, began to break the Sabbath (for his parents were Protestants, and brought up their children well), then to get drunk, so that his mother, from anxiety of mind, took a fever, and died of a broken heart. The son continued his bad practices, sold his tools to buy whiskey, and then giving Joe sixpence, left the house, and he has never since seen his brother. As Joe had been in search of him for a week, he heard he had enlisted in the East India Company's service. Joe immediately went to Beggar's-Bush Barracks, but the sergeant told him his brother had been sent to England. He could not find his way back to where he had lodged, and was crying near the Park gate, when a kind lady, finding what was the matter, took him to her house, gave him a loaf of bread and a shilling, and told him to come to her in the morning. Joe found out the Night Asylum, and was admitted. A boy whom he met promised to take him to a minister at Kingstown, but instead of doing so, took him to a Romish priest, who gave the boy a shilling. They then entered the poor-house in Loughlinstown, and here he observed most of the boys' backs covered with whails from the schoolmaster's lash, and he quitted the poor-house, returning to Dublin, and entered the Night Asylum again. It was at this time he was bitten in the leg. We visited him in the hospital, and always found him either reading to himself or to some of the other patients. As he became convalescent, he made himself useful in many little ways—writing letters for those who could not write themselves, brushing their clothes and shoes, carrying cans of water, and washing the faces and hands of the helpless. When he left the hospital, the patients clubbed together, and gave him a sixpence. With this he bought a Prayer-book. He now returned to the school in Townsend-street, and going into the yard he picked up a shilling, which he brought to the master. No owner being found, it was given to him, and with it he bought a hymn-book. He has now a library of between forty and fifty books, which he lends (gratis) to his schoolfellows.

By this time so many cases of destitution had presented themselves, that the gentlemen interested in the Ragged School determined to establish a Dormitory, feeling assured (when the necessity was made known) that means would be supplied, and that parents, who tenderly watch over their own children, would not let these destitute little ones perish. A house was accordingly taken at a low rent, a master engaged, and Joe C—— became one of the first inmates.

We were so pleased with what we had seen of him, both at school and in the hospital, that we hired him to clean the boots and shoes, etc., every morning. The first time our servant put his breakfast before him, he put his hands together, and asked God to bless it to him. On one occasion she left the dinner-things on the kitchen table, and went out without saying a word to him, and when she returned she found them all clean and put away. He has bought a blacking-box, for which he gave three-pence, to keep his books in, and some black and red ink for a penny, to keep his accounts. He is now domesticated with us. He is not content with giving what sailors term a "lick and a promise" to his face, etc., but he, as they term it, slouces himself all over with cold water every morning. His bed is carefully made, and his sleeping-place is as clean as a new pin. As yet he is honesty and truth personified, and our prayer is that he may continue so.

We have only space to add, that the ragged garments of the poor and often persecuted seekers after the truth, would exclude them from places of more general resort, even if space could be afforded them, and therefore the necessity of a Ragged or Mission Church.

GEORGE S. DYERS.

KING EDWARD STREET SCHOOL BAZAAR.

THE BAZAAR in aid of the funds of the King Edward Street Ragged and Industrial Schools and Eastern Refuge, was held on the premises about to be occupied by the Milton Club, Ludgate Hill, on the 19th, 20th, and 21st of October. The original intention of the Committee was to limit the sale to the two first days, but owing to the inclemency of the weather it was resolved to prolong the effort for another day. The spacious building was kindly lent for the occasion, and a worthier commencement of the charitable and benevolent acts which, doubtless, will find their advocates in the Hall of the Milton Club, can scarcely be imagined, nor can we expect soon to see so animating a scene as that which greeted the visitor on his entrance. Much taste had been bestowed in the various decorations and arrangements, and no small amount of labour had been given to secure a successful issue. The utmost harmony and co-operation everywhere existed. One feeling seemed to pervade each mind, and a happy and prosperous result was all that was wished for. The well-bestowed labour of many months was here collected together, and all the tact and ingenuity of the kind and benevolent hearts who not only *pitied*, but *helped*, the poor, were here concentrated, giving a practical effect to the old adage, that "union is strength." For a long period the Committee have been anxious to extend the sphere of their benevolent designs, but owing to a considerable debt upon the Institution, it was not practicable to do so. At the earliest possible period, however, it was resolved to afford an asylum to houseless and destitute girls; and although a present further liability of more than £150 was incurred, it was nevertheless believed that as the day so would be the strength. A donation of £50 from the Ragged School Union, with considerable help from other quarters, enabled the Committee still to go on their way rejoicing, believing that the great and good work in which they were engaged would still prosper more and more. The gross amount received by the sale is £604. A large number of articles still remain unsold, which, with the contributions still expected, will enable the Committee to have another Bazaar, on a smaller scale, in the Spring. Among the contributors on this occasion may be mentioned the Dowager Countess of Shaftesbury, Lady Radstock, Lady Beauchamp Proctor and family, the Hon. Miss Monson, Miss Bodkin, and Mrs. Edmund Gurney. The objects contemplated by this Bazaar are in part realized; the outstanding debt will be entirely liquidated, and the balance carried to a fund for the erection of a house for a resident master and matron, all that now seems required to give full efficiency to the plans of the Committee, and make this one of the most useful and important institutions in the East of London.

Votes of thanks were at the conclusion of the sale passed to Miss Smith and Miss Crellin, the Secretaries of the Ladies' Committee, for their untiring zeal, to Mr. George Tyler, and to the Committee of the Milton Club.

Plans and Progress.

HINTS FOR THE FORMATION OF MOTHERS' MEETINGS

AMONG THE POOREST AND LOWEST CLASSES.

THE present day is prolific in efforts towards the improvement and instruction of the poor and ignorant, and few from among the rising generation may have to say, "they cannot read;" but amid the advantages of the children, it may be apprehended the parents of those children have not been heeded, and little thought may have been given as to the example witnessed by the young ones "*at home.*"

With such reflections, and with the impression that "getting at the mothers" was the important object, some individuals opened a weekly Mothers' Meeting in connection with a Ragged School in London: the mothers of the children were visited, and invited to attend one evening in the week, to hear some profitable reading, and to unite in prayer for their children; they were told to bring any clothes they had for mending, and that materials would be supplied for this purpose—thus, it was hoped, some habits of order and

cleanliness might be inculcated, whilst the weightier matters of *soul interests* in regard to themselves and their children would form the prominent object of the evening's meeting. Once organized, the plan was carried out most satisfactorily, and, (with thankfulness to Almighty God for his guidance,) it may be affirmed, that a period of three years has been permitted to manifest beneficial results. Interesting facts in proof of this might be adduced, but it is deemed prudent not to publish such; suffice it to say, some very ignorant and indifferent characters have been regular in attendance, have acknowledged benefit derived, and have evidenced that the Lord has blessed these meetings to their souls. Some have appeared convicted and impressed by their own cases and habits being *undesignedly* brought forward in course of the reading, others have been deeply grateful for prayer alluding to their various trials; several Roman Catholics have attended, and have been induced to commit to memory portions of Scripture. Small rewards in clothing have been offered to induce the mothers to learn psalms or chapters: Isaiah liii., Psalm xxiii., and Psalm ci. have been thus learned, and some who could not read have got their children to repeat the portion for them to learn. One poor mother, who laboured hard at mangling, said, though she could read she had no time, but that, as she stood at her mangle, her little girl read over the chapters to her.

After the women are tolerably settled at their work, the meeting is opened by the lady who presides as directress, by reading a short portion of Scripture, and making a few simple remarks, as also some allusion to the important matter regarding which they are assembled, namely, parental duties. Reading of a solemn nature in direct reference to such, is then carried on—the reader pausing at intervals to comment, and to ask questions—a dictatorial manner is avoided, but a friendly interest in these poor women's difficulties is evinced—with endeavour to show them the sole purpose in view is their benefit for time and for eternity. Some reading of the narrative kind follows—this is carefully selected, avoiding anything that makes special allusion to particular sections of the church; the selection for reading, and the *manner of reading*, are material points among so ignorant a class.

Anecdotes from the "Mothers' Friend," or from memory, are brought forward, a text is given out, and those texts previously learned may be repeated, or "Maxims for Mothers" read.

About eight o'clock the Missionary usually attends to conclude, and the work is put aside. He then gives out a hymn from the "Mothers' Hymn Book," (the books having been previously handed round to the mothers;) this is followed by a portion of Scripture, which he explains simply, concluding with prayer.

Any mothers absent through sickness, or having sick husbands or children, are named to the Missionary to be remembered in prayer. If the Missionary is prevented attending, the Directress for the evening concludes the meeting.

A Shoe Club has been established, twopence in the shilling allowed. When the women are sick, or lying in, the ladies visit them specially, and lying-in bags are lent with due regulations: a general attention to the mothers is carried out as far as possible; any help to employment for themselves or husbands, placing children in institutions for reform, etc., and giving relief under destitution and illness, though no encouragement is given to a begging system.

A Tea-Meeting is held quarterly—tickets are only given to regular attendants of the "Mothers' Meeting;" they assemble at six o'clock, and sing a grace; some have their infants with them; the ladies preside at the tea tables. When tea is over, any husbands who can attend join the party—several Missionaries and other friends then alternately give out a hymn, offer prayer, and give suitable addresses and anecdotes. This meeting usually lasts till half-past nine, and is greatly valued; many a falling tear is witnessed; the drunkard hears the awful consequences of such example to children described; the careless or immoral, of the ruin of sons and daughters

at an early age; solemn warnings are given to such as seem hardened against friendly advice, and encouragement is offered to those who may have seen the error of their ways as parents, and who desire to profit from instruction. Above all, the only refuge for sinners is brought prominently before them, the love of a Saviour is described, and the tokens of his long-suffering mercy displayed in the opportunities opened to them for being instructed in their duties to that Saviour.

In sending forth this simple statement, it may be remarked by those who know of "Maternal Meetings," carried forward on a higher scale of instruction than described in this, that it is too secular for promoting the desired object; in reply to such argument, it is adduced that the class of mothers under consideration need tidy habits, as well as spiritual instruction, and might not be gathered so readily, unless work were encouraged. Some may also remark, "Let them work at home, and attend to their family concerns;" but what is the experience of those who visit the poor in their dark and confined corners? Let each candid reader judge of their own, in visiting the abodes of poverty, and particulars need not be entered upon! Suffice it to affirm, the two hours of *one* evening in the week, with the advantage of *bright light* and *good fire*, as also the *value* of *pieces* given to mend the oft-patched garment, insure many a "*Ragged School child*" being decently clad, and the husbands enabled to go forth to hard labour under similar advantage.

The average attendance is from 18 to 28, but at least 40 are on the books. Several Meetings have been already formed, suggested by the original one above described; but, earnestly desiring the extension of such, not only in the Metropolis, but throughout the kingdom, the Rules are subjoined, as also a list of useful publications for reading at the Meetings.

RULES *of a* MOTHERS' MEETING, *held on Tuesday Evenings in one of the Rooms of a Ragged School, from half-past Six to half-past Eight.*

Prayer, punctuality, and perseverance, are essentials as to well conducting these Meetings, and patience under frequent discouragements.

"Every purpose is established by counsel: and with good advice make war."—Prov. xx. 18.

1. Mothers of the lowest class urged to attend.
2. Clothing to be brought by them for mending must be clean.
3. The women must be willing to be shown the best way of mending, etc.
4. The ladies will supply pieces for repair—needles, tapes, thread, darning cotton, etc.
5. No unnecessary talking is allowed.
6. Profitable reading is carried on by the ladies during the Meeting.
7. A book for insertion of the mothers' names and addresses, etc., is kept, and each is entered as she takes her seat.

List of Books useful for reading at the Mothers' Meeting.

A Friendly Invitation to the Mothers' Meeting.
Hymn Book for Maternal Associations, 4*d.*
The Mothers' Friend, (monthly) 1*d.*
The Mothers' Monitor, 2*s.*
A Letter to the Parents of Sunday School Children, 1*d.*
Mothers Encouraged, 4*d.*
Friendly Advice to Parents, 3*d.*
The Motherless Family, by Esther Copley.
The Praying Cottage Mother.
Mothers' Sheet Almanack, 2*d.*
Wife and Mother.
Anecdotes.
Anecdotes—Holy Scriptures.
Maxims for Mothers, 1*d.*
Address to Mothers, 1*d.*
Disobedient Son and Murdered Mother, 1*d.*
The Twice Broken Leg, 1*d.*
The Family Hearth, by Rev. Islay Burns, 1*d.*
Remember Eli, 1*d.*
Tracts for Mothers.
The Power of Meekness, by Maria Calcott.
How should a Child be Trained? by Rev. J. Ryle, 2*d.*
Wives and Mothers, 4*d.*
The Neglected Cottage, by Miss Parrott, 2*d.*
The Cleanest Cottage.
The Week, 2*s.* 6*d.*

Happiness and Misery, or, Lives of Two Cottagers, 2*d*.
The Pest of the Village.
The Old Oak Tree.
The Broken Arm—1st and 2nd.
The Swearer's End.
The Widow's Son.
The Mothers' Magazine.

REGISTRY OF SCHOLARS FROM RAGGED SCHOOLS SEEKING SITUATIONS.

THE Australian Colonies are becoming every year less and less desirable as a destination for our scholars—the passage to Canada is shut for the season—and what are we to do with our boys? It is easy to say, "Get them situations in this country;" but we all know that practically speaking, unless a boy has the rare good fortune to possess respectable parents who will take the trouble to look out for employment for him, it is almost as difficult for a boy whose only character comes from the master of a Ragged School, to get a good situation, as it is for one who has no character at all. We are far from wishing to see half-reformed boys pushed forward into situations for which they are unfit, under the warranty of the Ragged School Union, merely because their teachers think they might do well if they had a chance. We believe that much harm has been done to the cause by recommending boys who have turned out to be undeserving. But we do want to see some more successful efforts made for helping forward really deserving scholars, whose characters are known and tried, whether they may have fallen into sin, or whether their only crime has been the neglect or poverty of their parents.

Perhaps the Prize Essay, which we announced last month, may give us some hints upon this subject; but in the meantime, we are happy to be able to recommend to our readers the REGISTRY FOR SCHOLARS AT RAGGED SCHOOLS which has been opened within the last few days at the Ragged School Shop, two doors from the Strand, in Essex Street, where the names of boys and girls who are desirous of obtaining situations, and who can be thoroughly recommended by the Superintendents of their Schools, together with their ages and qualifications, may be registered on payment of a fee of sixpence.

Two great objects are hoped to be secured by this plan.

First.—It will enable masters who are willing to help forward deserving boys to ascertain where they may obtain suitable objects for their kindness. No man, however benevolent, is willing to travel all over London in search of a Ragged School boy to fill a situation. Many a kind master, who has come to the nearest Ragged School and asked for a boy, has been told by the Superintendent, "We have none old enough," or, "We have none that can write well enough," or, "I wish you had come last week,"—and has departed, satisfied that he had done his own duty, and probably thinking that the Ragged Schools had not done theirs; whereas, if he had tried a School half a mile further off he might have found half a dozen boys, any one of whom would have answered his purpose, and would have been thankful for such an opportunity.

Again, a master may make a better selection if he has several to choose from. Many a boy, we are persuaded, makes shipwreck at his first start in life, simply because he gets a situation which is unsuitable to him. Ragged School boys are, we allow, more difficult to suit than many others. The last thing that is corrected in one of the children of the street is his temper, and he will chafe under an unsuitable master or employment, and ultimately take refuge again in the street, in cases where a better-nurtured boy would take it patiently, and make the best of it. Yet, making all allowance for this, the mere difficulty of getting situations for boys and boys for situations just at the time when they are wanted, causes such unsuitable arrangements, that we are sometimes reminded of the saying of a popular

writer respecting general postmen, that "all the short men get long coats, and all the long men short coats."

Secondly.—There will be an additional guarantee for the characters of applicants for situations. We sincerely hope a high standard will be kept in this particular. We would be the last to refuse our help to a poor boy to get an honest living, even on the *chance* of his turning out well; but the public expect more from us, and the scholars themselves expect more. We ought by this time to be able to show hundreds of scholars, who in moral training are equal, in strength of character and quickness of intelligence superior, to the general average of the children of the respectable poor in London. And surely it will be no slight encouragement to our scholars, that while no vice or depravity forms a bar to admission into the Ragged School-room, yet they who behave best will fare best, and the attainment of really good and respectable situations must always depend on their own steady and persevering good conduct.

FAGGOT GATHERERS.

A PLEA FOR RAGGED SCHOOLS.

[THE following is from a forthcoming volume of poems by Miss M. P. Aird of Kilmarnock, a poetess of considerable talent]:—

TORN and stricken lambs of childhood,
Ye are pale with want and care,
Were ye gathering, in the wild-wood,
Flowers to wreath amid your hair?

Have ye left the dim old alleys,
Where the grim old houses frown,
For the sunshine of the valleys,
Glad to chase the thistle-down

Where the amber light is glancing
Through the many-shaded boughs,
And the silken leaflets dancing,
Where their shadow comes and goes?

Are the violets still sleeping
By the willow-tufted brooks?
Are the primroses pale yet peeping
From their sylvan shady nooks?

The lark is high, high is singing,
But ye may not hear it sing;
The sun-dyed flowers are springing,
But ye may not see them spring.

Ye are sent, pale ones, to gather
Faggots for some lonely hearth,
Where a sick or sinning father
Chills, with want, its light and mirth.

Where the gnarled boughs lie broken,
'Mid the long, deep, feath'ry grass;
For old tree-roots, mossed and rotten,
Fair anemones ye pass.

Yes, ye pass them all unheeding,
For the wood-brake and the thorn,
While your tiny feet are bleeding,
With the briar and thistle torn.

Not for beauteous flowers ye ramble,
Through the long, bright summer hours;
For the withered reed or bramble
Ye must pass the lovely flowers!

Wave on wave of woe's dark river,
Breaking o'er ye in its strife;
Tears of sorrow wrestling ever
With an April-smile of life.

Early martyrs to life's sorrow!
Rough and weary is your way,
Where the hunger of to-morrow
Clouds the sun-shine of to-day.

Like the sunbeam through the wild-wood,
Or the singing of the bee,
Is the happy dance of childhood,
O'er the daisy-spangled lea.

Like the stars from darkness peeping,
Pale as pity, on the earth,
Sad and weary, ye are creeping
Like mourners 'mid its mirth.

Life for you unfolds no Mayflower,
Where fair Nature spreads her bloom,
For ye wither like the day-flower,
Blanched and blighted ere its noon.

O! compassionate the lowly,
These pale children of the poor;
For the Highest—the Most Holy—
Their humble vesture wore.

Now, to save them were a glory
Far excelling crowns of gold,
When the world's little story
As an evening tale is told.

Kilmarnock. M. P. A

The Children's Gallery.

PRAYING AND DOING.

"Bless the poor children who hav'n't got any beds to-night," prayed a little boy just before he lay down in his nice warm cot, on a cold windy night. As he rose from his knees, his mother said, "You have just asked God to bless the poor children—what will *you* do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I'd give them some."

"But you have no cakes; what are you willing to do?"

"Why, when I get money enough to buy all my things that I want, and have some over, I'll give them some."

"But you hav'n't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they are now; you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my money. I have seven half-pennies, and I'll give them four. Wouldn't that be right?"

"Four halfpennies wouldn't go far towards making a child, so poor that it had no bed, as comfortable and well provided for as you are. Four halfpennies towards food, and clothes, and books for such an one, and three halfpennies just for pencils or candy for yourself, don't seem fair."

"Then, mother, I'll give all my money, and I wish I had more to give," said the little fellow, as he took his good-night kiss.

Are there not older ones who ask God to bless a suffering world, yet seldom, if ever, think of lending a hand to the work themselves—whom prayers cost less than labour or alms? The professing Christian prays, "Bless the heralds of truth, and grant them success in their holy efforts. May the knowledge of the gospel of life spread through the whole earth." A good prayer; but prayer must be connected with doing. "Faith without works is dead, being alone." What will you do, my praying friend, to bless the heralds of truth yourself? How much money will you give towards that support which is necessary to their success? How many gospels of life will you pay for, and send abroad into the regions of death?

"O, if I was rich, I'd do a great deal."

You are not rich: yet what will you do to bring an answer to your prayer?

"Well, if I had money enough to support my family, and meet my own wants, and had something to spare, I'd give liberally."

Ah, brother, wants grow faster than means, unless a self-denying conscience draws strict limits; what will you do now with the means you have?

"Well, I'll vote to give a large sum from the church-fund to the Bible and Tract societies."

That is not at your individual disposal; it is not that concerning which you are now to decide.

"Well, I'll see what I can do—I'll think about it."

"There is no time for slow, hesitating thought. Men are dying. You are called to act now."

"Well, I'll give up half my superfluities; I'll give half my extras, half the cost of my needless pleasures."

The children of God are glad of even such a gift to help them in their great work; but what a trifle to send out into a world where six hundred millions have never heard of the way of life and salvation—where such multitudes are hungering and fainting for the bread of heaven, and weary and hopeless, sink down by the way and perish. Ah, there must be many a larger, better gift, before your prayer will be answered, before the light and truth which gladden your heart can scatter the darkness of heathenism. Could you not give up *all* your superfluities to furnish the necessaries of the soul to your fellow-men? Must you have self-indulgences and dearly-purchased enjoyments, and eternal life besides, while your brethren are dying for lack of knowledge? And yet, do you call yourself a disciple of Him who gave the new commandment, "Thou shalt love thy neighbour as thyself?"

Papers, Original and Selected.

ASPIRATIONS AND DUTIES,

IN RELATION TO SOME OF THE LONDON ROOKERIES.

THE last month of another year will have begun its rapid course when the present number of our Magazine is placed in the reader's hand. Surely it should remind us all, not only that the special work to which we have given ourselves is, indeed, a great one, but that whatever is to be accomplished we must do it "with all our might," because "the night cometh in which no man can work." And yet we think that we but give utterance to the secret feeling which oftentimes obtrudes itself on many hearts, when we say that the labourer in the field of benevolence is very prone either to over-estimate the progress which has already been made on the one hand, or to look forward to the future with despondency and doubt on the other. In either case the result is necessarily mischievous. If we are able to look around a particular district, where, through Ragged Schools and kindred influences, many juvenile outcasts have been rescued from ruin, both temporal and eternal, we are apt to forget that these are but the first-fruits of a vast field which remains to be reaped, but into which, alas! few are willing to enter and to fill their bosoms with the sheaves. And if, again, arguing from the *practical* failures of experiments which have been made, or—what is more common with a listless and unbelieving public—if we say there are social evils among the masses which have always existed, and these are too inveterate and wide-spread to be assaulted with any hope of success—what is the effect of such a conclusion but to chill all generous aspirations, and to paralyse all zealous exertion? The mainspring of every successful enterprise in the world's history has always been *an indomitable energy sustained by strong faith and quenchless hope.* And we have it as one of the most cheering signs of the times, that "public spirit" and "patriotism," in the highest and noblest sense of these words, and sustained by such faith and hope, are now putting forth their energies in the very best direction. We deprecate, therefore, that satisfaction with present results which refuses to look at the awful evils which are still without a remedy, and we still more earnestly protest against the faint-hearted and craven spirit which regards all efforts to do good as fanatical and vain. That the one class may thoroughly realize that which we "have not yet attained"—the goal—that the other may learn that the goal is attainable, and also that the most hopeful and diligent of our fellow-labourers may "abound yet more and more" in the "work of faith," "labour of love," and "patience of hope," we desire briefly to remind our friends, *first*, of some facts which show that cheering *aspirations* may confidently be cherished of what Lord Ingestre calls "MELIORA," or, Better Times to come;* and *secondly*, to give some alarming proofs that there is need for tenfold exertion.

* "Meliora." Edited by Viscount Ingestre; being the Contributions of Many Men touching the Present State and Prospects of Society. First and second series, edited by Viscount Ingestre. Parker & Son.

With regard to the *future*, we argue hopefully from the *present* as contrasted with the past. "The complexion of the time and the society in which our lot is cast, assuredly gives neither a plea for inaction, nor ground for despondency. What changes have been witnessed even by the youngest among us! Those who have been born within the present century can recollect the days in London when there was not a gas-light, not an omnibus, not a cab, not an electric telegraph, not a railway, not a steamboat. The silent river has *now* become as thronged a highway as the brawling street. Alleys and shops are more brilliantly lighted up than used to be the corridors of theatres and palaces. The railroad pours out countless numbers in its succession of cheap trips to and fro between the capital and the bracing coast or the breezy Highlands. The electric wire performs, at the bidding of science, the tasks which our early youth attributed to the wildest dreams of magic."* Running parallel, as it were, with these material developments and improvements, there have been special changes in reference to the interest taken in the elevation of the masses and the social regeneration of the poor. When, for example, that noble Lord, whose name is now identified with the legislative enactment which rescued women and children from the dark mine, and which abridged the hours of factory labour, began the great work to which Providence had called him, how long did he continue to labour, as other philanthropists before him had done, without encouragement or companionship! And when he, and others like-minded, began not only to take pity on the destitute child, but to give their compassion a practical form, by educating him in the fear of God, teaching him that "stole to steal no more," and showing him, by industrial training, *how* "to labour," and thus grow up an honest and useful member of the body politic, were they not for a time met with the incredulous sneer, or the *vis inertiæ* of a heartless indifference? They seemed to stand alone, and oftentimes, doubtless, their faith was sorely tried; but instead of despising the day of small things, they laboured on, and now how great is their reward! Into how many hearts has a kindred infection of holy love been transmitted, and how sure is this to spread yet farther, opening up in the vista of the future not a little "band whose hearts God has touched," but a mighty host of valiant warriors, who come to their perishing fellows, and cry as they lift up the fallen, as they visit the forsaken, as they gather them into Refuges, and Schools, and Mothers' Meetings, and Ragged Churches, and provide for them fresh water, pure air, and healthy dwellings, and give them both self-respect and moral courage,—

> "We are brothers, we are men,
> And we conquer but to save!"

Is it nothing that so much success has been achieved in every one of the new agencies which, within the last few years, has sprung up for the benefit of the poor, especially in large towns, that now what was once but an *experiment* has become a veritable *reality?* Is it nothing that the statistics of juvenile crime have not only been carefully collected, but that the *causes* which lead to it have been also ascertained, and that both by system of "prevention" and "cure" the evil is being remedied? Will any reader refuse to join us in the expression of our

* Address in aid of the Evening Classes for Young Men in London, (in "Meliora," pp. 5, 6,) by the Earl of Carlisle.

firm conviction, that in the next session of Parliament the main principles embodied in the Bills of Lord Shaftesbury and of Mr. Adderley, will be formally recognised by the Government, and speedily become the law of the land? And ought we not to regard it as a cause for bright *aspirations*, when we find that public attention is now both roused and *kept awake* to the state of the poor, by repeated articles from able writers of the daily press, by lecturers and authors of rank and of sanctified talent, who have stirred and are stirring the hearts of thousands by their powerful appeals? Nay, is not even the threatening shadow of the DEADLY PESTILENCE itself leading to those measures of sanitary reform, by which a highway is being prepared for "better times?"

We might dwell at length on each of these hopeful and encouraging points; want of space compels us but to glance at them. Let it be, however, specially noticed that the *Times* newspaper has given its continued and powerful influence to the cause which we have at heart. We have had occasion in former articles to quote repeatedly from its columns, and we shall have the privilege of doing so again before we close. And let it, moreover, be particularly remembered, as we have hinted above, that volumes are being published, and lectures delivered, which must *tell* in the way of future and rapid progress. For our parts, then, we close the year more hopefully than we began it; and we desire that all who co-operate with us should, in the review of the past, devoutly join in the exclamation, "What hath God wrought?"

But we come now to the *second* point—namely, *the urgent necessity for increased exertion.* We have said that but a *little* has yet been accomplished of what remains to be done; and to prove this, evidence, alas! too ample and convincing, is at hand. There lie before us two volumes of such a class, that the very fact of their publication and wide circulation, as we have intimated, is pregnant with results for the future; but at the same time they powerfully demonstrate the frightful amount of physical wretchedness and social crime with which we have to contend. One of these books, "Meliora," we have already referred to; the other is devoted to a description of "The Rookeries of London."* The title is alike attractive and suggestive. If it were not that "London" comes into the title, our thoughts would glide away to the woods through which, in the sweet summer time, we used to wander, when "the silence was only broken by the cawing of the rooks, as the youthful brood tried to flit up on trembling and uncertain wing from one lofty elm to another." But, alas! it is not to scenes pure and peaceful like these that we are summoned. No; like our author, who has been himself an investigator of London Rookeries, we refer to—

"the thick, steaming, fœtid atmosphere, which feeds masses in our towns and cities,—which, robbing the bond-servant of his health and strength, and too often of his life, robs him while living of his birthright in the air God gives him, and the light which comes from Heaven,—which aids the ravages of the fever it has produced,—which quickens the seeds of consumption, and yet deprives the patient of all that can alleviate disease,—which takes from the strong man his heart to think and to do,—scenes where childhood's

* "The Rookeries of London—Past, Present, and Prospective." By Thomas Beames, M.A. London: Bosworth.

innocence is only a name, and the soothing autumn of old age the winter of discontent.

"We speak of human masses pent up, crowded, thrust together, huddled close, crammed into courts and alleys, where, as by a fatal attraction, opposite houses grow together at the top, seem to nod against one another, conspiring to shut out the little air which would pierce through for the relief of those beneath. We speak of men and women sleeping in the same apartment, whom, in some cases, not even the tie of relationship unites; of a married couple with their offspring, who have already come to the age of maturity, with a common dormitory; and we ask, if a malignant spirit wished to demoralise the working classes of the country, could he find a plan more congenial to his wishes? We speak of stories piled on stories in the older part of our towns,—not each floor, but each room tenanted by a family,—in some cases the dormitory of several occupants thrown together in the chance scramble for the night's lodging, each swelling the gains of some middle-man, whose heart is seared by the recollection of his own poverty, and who learns to grind as he was once ground by others."

But let us avail ourselves of Mr. Beames' graphic pen, in order that our readers may see *one* of the many "Rookeries of London" in all its horrors. It is the district of Jacob's Island in Bermondsey:—

"This district, we have said before, is insulated by a quadrangular *ditch;* the very figure of the island tells you that such reservoirs must be stagnant, and stagnant they are until moved for awhile by the tide, which does not at each reflux pour fresh water into them, but which at intervals alone, twice or thrice a week, is sparingly introduced, and checked again when enough is supposed to have been done for the purposes of those who are concerned in traffic. Meanwhile this circumambient pond is *the common sewer of the neighbourhood, and the only source from which the wretched inhabitants can get the water which they drink—with which they wash—and with which they cook their victuals:* and because habit reconciles men to any anomaly, in the summer, boys are seen bathing there, though the Thames is not far distant, and offers at least a cleaner bathing-place."

Let it be remembered, not only that this is but one of many London Rookeries, but that the evil has been rendered more intense in many districts by the fact that no provision has been made for the lodging of the poor, who, by new streets and public improvements, have been driven out of their former haunts. On this point let the *Times* speak. Referring to a letter which had appeared in its columns from the incumbent of St. Peter's, Saffron Hill, in which, at the back of the houses, the Fleet Ditch

"Rolls its rich tribute of dead dogs to Thames,"

as fœtid in its exhalations as in the olden times, the writer significantly says:—

"This state of things is the result of Metropolitan 'improvement.' Years ago the sin and degradation were a theme for the novelist, but its then state of existence was nothing to its present. Since then, the rookery in St. Giles's, the alleys north of Farringdon-street, and many a den in Westminster have vanished, and the effect has been to drive forth the houseless swarms to sink under typhus and vermin on the banks of the Fleet ditch. There they fester, blocking up doorways and rolling in gutters all day; packed thick and close in fœtid rooms, like slaves in the middle passage, all night. We are told that in three small houses there are no less than 215 souls, of whom nearly half are children. They are of that class who have been compared, not inaptly, to Bedouins—creatures dependent on the most precarious means for bread; sellers of oranges or lucifers, collectors of rags and bones—all

ready possibly to eke out their subsistence by theft as often as opportunity offers. Close to these pest-houses the open ditch rolls its revolting stream; mounds of offal are collected on its banks, of so sickening a character that the labourers who are from time to time hired to remove them, are primed with gin, like the negroes who lately dug the trenches for the dead at New Orleans. On such a mass of misery and depravity, what impression can be made by private exertions? The clergy do all that men can do, the parish and the police make inspections, but all is vain, and the cry of the victims ascends to heaven."

The article, from which the foregoing is an extract, was suggested by a letter (printed by its side) from Lord Shaftesbury. Alluding to the statement of Mr. Cobden, that the people lived in unwholesome cellars and lodgings, chiefly from their ignorance of sanitary laws, his Lordship shows that here "knowledge" on the part of the working classes would *not* give "power" to help themselves. His Lordship says,—

"The artisans might, each and all of them, be an Arago or a Watt, capable of squaring the circle, or inventing the steam-engine, and yet they have no power of selection for their dwellings; they must live near their work, and face every danger, seen and unseen, for they cannot flee from it. Many will bear testimony to what I assert, that the working-man of high attainments in the prime of life, decent, temperate, industrious, capable of earning his 30*s.* a-week, takes the best house he can find within the prescribed limits; but such is the state of drainage and ventilation around, that it prepares his death-bed in a few months, and he leaves a wife and children on the public provision.

"This is true in thousands of instances every year. The great mass of the working-people, whatever their qualifications, have nothing but the courts and alleys of crowded towns to which they can resort. These, through the neglect of the legislature to enact sound building regulations, have been so constructed by the avarice of the speculators that health is impossible within their range. I have myself seen hundreds of human beings living in *culs-de-sac*, so narrow that I could not expand my arms without touching both sides. In these places are no water, no drainage, but stenches so horrible and sickening that, after every effort, I have been unable to reach the bottom of these dens of filth; yet the people must reside here; they have nowhere else to go. We have known tidy women with their families come up from the country, take tenements in these sinks of nastiness (they had no choice), and in a short time, after battling with the overwhelming influences, mental and physical, of the locality, give up the whole thing, and fall into the ranks of the most reckless and degraded.

"*Education in these cases becomes an impossibility.* We know it by experience. No one who will walk into some of the scenes that we could show him, would doubt the assertion that it is vain to take a child and train it for three hours, and then send it back for the twenty-one, to witness the practical horrors of these localities."

Yes! this is the experience of all who have been trying to do good to the poor and to the children of the poor. They find them demoralized by the social contaminations which always surround them, from which they cannot escape, because that the means needful for insuring that "cleanliness" which is "next to godliness," are denied them; and because no care has been taken to supply them with decent, suitable, and healthy homes. That it is *not* their poverty which destroys them is evident from the fact, as stated by Lord Shaftesbury, that "they pay, as occupiers of a hole in some pestilential corner, sufficient to give them ample and healthy space in a model lodging-house." Nor yet, while

,' intemperance is a prime cause of mischief," is it to be forgotten, as his Lordship states, that "it is greatly promoted by the exhausting, enfeebling effects of perpetual residence in noxious and mephitic vapours."

The evils arising from the over-crowding of lodging-houses have in part at least been met, as far as legislation can meet it, *in one direction* by the operation of "The Common Lodging-house Act." But until the poor are better provided for in the way of healthy dwellings, and *these in large numbers*, a mass of moral corruption and ruin must continue to fester in our midst. What then is to be done?

Let us hear the *Times* again:—

"We cannot have a part of our population in this condition. It is a national concern. Putting the matter on the very lowest grounds, self-preservation demands that we should prevent certain districts from being nurseries of small-pox, and typhus, and colleges of crime. We must devise some means of elevating the character of our lowest town population. Now, this will not be done by putting down a church or a school in the midst of them. They will attend neither; and the chief reason is that which they most sincerely plead—that they are too dirty. Shame lingers where decency has fled, and that shame is a good sign. What must we do, then? *We must raise their physical condition, and moral and religious improvement will follow.* It is of no use preaching self-respect to poor creatures eaten up with vermin. *The first step is to provide better dwellings for them on a comprehensive scale.* We believe—nay, we are sure—that these may be supplied by private enterprise, and that there will be no necessity to have recourse to the Government, as in Paris, or, in more English fashion, to the parish or union. *Large buildings constructed on a scientific plan, with about two hundred rooms a-piece and necessary conveniences, would, we feel certain, be good speculations; and the larger the scale on which the operation is conducted, the more likely will it be to pay.* In this, as in many other things, our present law of partnership is a hindrance to enterprise. What with the cost of ground, and the expenses of construction, buildings such as we have mentioned would require more capital than individuals like to embark in a single scheme, and, should several join to carry it out, the liability which each incurs is well known.

"But, supposing the worst—namely, that private enterprise should be powerless to remove this great and growing ill, even then we hold that things should not remain as now. Come what may, a nation must not allow of such sights as Lord Shaftesbury describes to-day, and as every man may see daily in our courts and cellars. *If individuals can effect nothing, the community must act as a body.* But that is an after consideration. Individual enterprise has not failed, for it has not been tried. We heartily recommend the subject to men of humanity and men of capital."

We trust that ere the year 1854 shall have closed we shall see a beginning made towards this most necessary consummation. If this were indeed achieved, we should feel that the battle was *half won*.

But we must now remind our friends that *other* great towns are in a condition as bad, if not worse, than is even London itself. We ourselves have in former days snuffed in the offensive miasmata of the "wynds" of Edinburgh, and of the "closes" at Glasgow, but we have not been behind the scenes, and made discoveries like those revealed by the Rev. S. G. Osborne, the well-known S. G. O. of the *Times*:—

"After passing some little distance through streets in which there was no outward appearance of more than ordinary disreputable company, we stopped at a sort of entry, or narrow passage, piercing into some high buildings.

"It needs not that I make the attempt to describe each separate room into which we penetrated; their common features were all of one cast, and that the blackest. Small square or oblong places, they were crammed with human life, and the insect life which finds a living on and about our kind, when cleanliness and decency are absent. There were dogs, and a few cats; these were, to all appearance, the cleanliest creatures we saw. On the ground as a rule, on rotten bedsteads as the exception, lay human beings of all ages and sexes; some of the children perfectly naked, many, even of the women, nearly so. The bedding black rags, non-diluviated relics of blankets and old clothes. There was aged vice, with crimes life-written in the lineaments of countenances which had known little of rest, except that gained in the insensibility of the last stage of intoxication. There were many young, almost infant girls,—not brazened in their course, for they had never known shame,—but wearing the appearance of their childish debauchery as the clothing of their very nature. Virtue would indeed have appeared as an exotic on such a soil as that we then walked. There was the returned convict, but little clothed, on a filthy bed, a prisoner again to the women who had enticed him there, robbed him of the rest of his clothes, and thus kept him captive to his nakedness. There were young girls who had followed sin from their birth; they had returned from their nightly pursuance of it, and wore yet the tawdry finery above their rags and dirt, with which they had endeavoured to hide the fact, that they were of the very dregs of the base. 'Drunk!' said one; 'of course I am. I like it. I am always drunk when I can get the drink.' She might have been some twenty-one years of age.

"What a comment it was on 'Church and State,' the 'blessings of English civilization,' 'moral England,' 'philanthropic England,' 'England, the great missionary head-quarters of the world,' 'England, whose press had printed more Bibles than would — end to end — belt the world.' One of us, at least, had read a great deal in Blue Books on questions connected with 'the education of the people,' 'drunkenness,' 'lodging-houses,' 'constabulary,' etc., through every phase of social inquiry. We both had heard enough of great Sanitary Commissions, the evils of bad drainage, the necessity for improvement — nay, that it would pay. Had either of us ever heard of one bold determined *national* attempt to deal with such matters as that before us?

"Have we seen or heard of Church or State, Dissent—any one class of any shade of believers, determined to set aside all grounds of particular difference, and unite to cleanse this animated substratum of beings, who were at their birth before God, as the best of us, who are now—what? more brutes than men, creatures of vitiated instinct, of none but the most debased intellect. I shall be told of Ragged Schools, reformatories, penitentiaries: far be it from me to take from the credit due to these institutions; but they, after all, *only touch a very small portion of the evil, and though they have done much, each in their own way, all they have done is as a mere drop to the ocean of sin which yet ebbs and flows unassailed.* I look at the above institutions as so many schools of experimental philanthropy, in which certain portions of specifically depraved material are taken in, to be specifically treated. *I want to see the mass from which these subjects for experiment are taken, dealt with, so as to make it less a common source for this sort of matter.*"

It is delightful to find one so able giving his deliberate verdict in favour of a movement precisely similar to that now begun by "The Ragged Church and Chapel Society."

"We sadly want, in my opinion, schools and places of worship, on a comprehensive and broad system, of a different grade from those which now generally prevail. We want places of elementary learning, as regards not only secular, but spiritual knowledge. Schools for humanizing—preaching-

houses, where the teaching shall flow from the lips of earnest men, dealing out plain truths, in language adapted to reach the very lowest condition of intellect. Schools in which, with the mere elements of learning, shall be inculcated the mere elements of decency and order; not aiming at high attainment, but seeking to get the lowest of our kind, step by step, out of the depths of mere animal ignorance. Preaching-houses of the plainest possible construction, such as the ragged and filthy can enter without rebuke from the very walls, much less from the crowded presence of beings they regard as altogether of another order from themselves. I would not even deal with such congregations, as of this or that section of religious brotherhood: I would have the attempt made by men who knew their habits and style of thought, to inculcate the mere ABC of the faith of every Christian community. There is field enough in the matters on which we are all agreed, from which to take essential points, of which this class is ignorant, without going upon ground of religious controversy. God, his law—man, his responsibility—the fate of the sinner—the hope to be attained in the Saviour. Simple acts of prayer, induced by teaching prayer in its simplest forms, all (and how much is there!) that the Bible affords of *narrative* to arrest attention and beget thought—this is the staple of such teaching as I would have for this class.

"At certain spots amidst every large town population, I would have a certain number of the plainest possible buildings, not large,—I would make the work one in which the division of labour should be the aim: you can deal with such people far better in fifties than in hundreds. Plain benches, a plain desk, walls and floor all capable of easy ablution. I would build them at the national expense, work them from national funds."

Our *duties*, then, for the future must correspond with our *aspirations*. We believe the "*Meliora*" will come, but not at once, nor yet without combined agencies and efforts, *permanently and prayerfully plied*. And if there were no other motives, the safety of the throne, the stability of our institutions, the conservation of all that is holy and pure, demand this from every lover of his country. The danger is not to be trifled with. For, as Mr. Osborne says,—

"There are times of national commotion, when the everyday stirring of popular questions goes deeper than the accustomed surface of popular excitement. There have been, and may yet be, seasons when popular commotion shall disturb the very depths of our population. Then were seen, and would be seen again, streets crowded with women almost unsexed, men almost unhumanized; children, such in form, but with the worst vices of the adult stamped upon them, These are the creatures that in the days of revolution work out barbarisms and cruelties, with the language and demeanour of fiends. The horrors they commit become the marvels of history. We are much deceived if we argue, England knows no such element of evil. We may not choose to know it, we may choose to say that this race has perished before 'progress'—before 'the schoolmaster,'—'improved police,'—'improved wide-spread religious teaching.' Alas! I know better."

If, then, the "Meliora" are coming, let us rise to the instant discharge of those duties. It is our duty, not only to go forward in our own proper work, but to co-operate, as far as possible, with every auxiliary effort; and thus all the friends of progress labouring together, the public conscience will ere long be so quickened, and public opinion so purified, that those changes which now seem almost chimerical, shall be accomplished; and "merrie England," even for the poorest and the humblest in our great cities, will be something better than a term of mockery or a poet's dream.

A VISIT TO IPSWICH DORMITORY AND SCHOOL OF INDUSTRY.

It was in the month of October, London being, as usual, greatly deserted by the nobility, the gentry, and the professional, that we were wrought upon, and induced to seek the benefits and the pleasures of a recess, by an excursion into the country. The query arose as to what should be our object of pursuit, and desiring to combine profit with pleasure, we resolved to visit some of our country friends, who sympathize with our London movements, and carry out similar plans. Remembering the proverb, "As iron sharpeneth iron, so does a man the countenance of his friend," we fondly hoped the benefits resulting might be mutual.

Looking over our present volume, we found at page 37 a brief record of an infant effort at Ipswich. We determined to witness the labours carried on in that locality, and started on the morning of the 20th. The rain fell copiously, and the wind blew strong and cold, but after a few hours' endurance we reached the terminus, and right glad were we to find a well-known and esteemed friend waiting our arrival. Having refreshed ourselves, we accompanied our guide to the object, in which we felt now more deeply interested than ever, namely, The Dormitory and Industrial School.

We were delighted with the unpretending, but well-adapted premises—two small cottages, in a little district called *Australia*, situated on elevated ground, about a mile distant from the town of Ipswich. One of the cottages is for girls, and affords a residence for the master and his wife. The other is occupied by boys, with whom the assistant master resides. Attached is above one acre of land. The situation is healthy, and being remote from the evil associations of the town, the institution is therefore the more effective in its moral power, as well as being in a position for providing a variety of suitable employments for the youths.

In looking over the Institution, we were struck with the many evident tokens of economy combined with utility. By the able, zealous, and indefatigable exertions of the master, Mr. Newman, additions to the buildings, alterations, and repairs needful to adapt them to present purposes, have been done with little assistance beyond that of the industrial scholars. The premises, both inside and out, are full of specimens of industry. Outside we beheld the land cleared, planted, and sown. An out-house, erected with a capacious pig-stye adjoining, and a numerous store of pigs, old and young. But inside the cottages, in every room, was plain, but clean and neat deal furniture, all necessary and useful, though barely enough for present use, such as forms, desks, bedsteads, chairs, shoemakers' stools, stalls and candle stands, picture frames, book-shelves, garden-tools, nearly all of which have been made by the boys themselves.

In the boys' department, two small rooms are fitted up as dormitories. In one, we observed two beds and bedsteads, a chair, table, and box. On the table was the library of those occupying the room, consisting of a Bible, in a condition which indicated regular and proper use; a number of the Band of Hope, a dictionary, Watts's and Wesley's Hymns, and a prospectus of a Teetotal Benefit Society.

In the adjoining room we saw two boys and the assistant master at work making shoes. The specimens of ladies' boot and shoe work in every stage done by the boys was very gratifying, but we were more delighted in looking at a pair of boots which were just being finished, and about to be presented to the master's wife as a grateful acknowledgment of her kindness; the materials having been bought by the odd pence of the boys, and worked up in their leisure hours.

The specimens of tailoring were very interesting, but we were more struck by observing two ladies' work-boxes, complete developments of taste and skill, being inlaid with numerous geometrical figures, and representations of wild and domesticated animals. These also are the work of the boys, aided by the master. A model of a ship in an unfinished state, the effort of one boy, stood on the mantel-piece; while fronting the window were sundry small allotments of flower-garden-ground, cultivated in their leisure hours. From the variety of kinds of employment, it became evident that the design of the institution is not to perfect the boys in any one trade, but to inculcate habits of industry, not as a task but a pleasure. And this, too, among those who, from neglect, bad training, or example, have been, and might still be, pests to society, a burden to the state, and a misery to themselves.

The girls were engaged at shoe-binding, besides which they are regularly employed in mending clothes, knitting stockings, and the household work, by which they contribute greatly to the comfort and support of the institution which shelters them, and become fitted for servitude.

About half-a-mile distant, in another district called *California*, is a second acre of land, which has been kindly given for four years, by a benevolent gentleman, and this we must needs go and see. Here we beheld a number of the boys busily employed pulling, cutting, and carting carrots. They knew not for some time that they were being observed; their industry and attention to duty was the more praiseworthy.

Instruction is given in reading, writing, and arithmetic; and special attention is paid to the moral and religious training of the inmates. This was attempted, and has been successfully accomplished, on the plan of family discipline.

The numbers admitted into the Institution during the past year are 13 girls and 25 boys, of whom 3 girls and 9 boys have been received into the dormitory. 2 girls and 4 boys came direct from the jail, 1 girl and 7 boys from the streets, and 11 girls and 13 boys from the Ragged School. Of these, 2 left of their own accord, 1 absconded, 1 enlisted in the militia, 3 dismissed for incorrigible conduct, 5 restored to their friends, 17 provided with employment, leaving 9 now in the dormitory.

We conversed with the inmates, and were particularly struck with the account one lad gave of himself. "I came," said he, "from the borough jail; I have been in prison four times for stealing, twice whipped, and once put in solitary confinement. I first learned to steal by being sent to thieve turnip-tops for dinner, and to pick up coals off the quay. I had to get my bag full twice every day, so when I could not find them on the quays, by degrees I used to steal them off the trucks and waggons, because I knew there would be a row when I went home if my bag was not full. At home, I was always being knocked about, and sworn at, and had not victuals enough to eat. Sometimes I was threatened with an inch or two of steel; I therefore ran away from home."

We were glad, however, to find that the benefits of the Institution are not confined to criminals, but by opening its doors to the homeless and friendless, it seeks to prevent crime as well as to effect reformation.

In the evening of the same day, the Annual Meeting of the friends and supporters of this Industrial School, and the Ragged School with which it is connected, was held in the Council Chamber at the Town Hall. The Meeting, which was numerously and respectably attended, was presided over by the Mayor, S. H. Cowell, Esq., who was supported by D. Power, Esq., the Recorder of the borough, and a goodly number of influential gentlemen.

By the remarks of the Mayor, and other gentlemen who addressed the Meeting, we were informed that the funds of the institution had been so low, that the Committee had felt almost bound to close it, but by the timely munificence of the Recorder, and other gentlemen, influenced by his example, the abandonment of the effort had been averted.

The Treasurer's account showed that the expenditure for the year had amounted to £130, while the income, including the produce of the labour of the inmates, had only reached £118, leaving a balance due to the Treasurer of £12.

Before, however, the Meeting separated, one gentleman offered to give a donation of £5 towards the schools, provided nineteen other gentlemen would each contribute a similar amount, so as to raise £100. One lady and four gentlemen responded to the proposal.

The Institution is but as yet a tender plant, being only two years old. We trust it will have the attention and support of the wealthy and benevolent who abound in the ancient and renowned town of Ipswich, and by the Divine blessing, its roots will extend and deepen, and its branches spread, affording shelter and succour to the needy who may yet gather around it.

PRESENTATIONS TO RAGGED SCHOOL FRIENDS.

To the Earl of Shaftesbury.

The first batch of Emigrants from Ragged Schools sailed from England for Moreton Bay in the "Artemisia," in 1848. The little company consisted of 7 boys and 2 girls. They safely arrived at that new colony, and have succeeded far beyond the anticipations of the noble Lord who was the means of their going out. They have occasionally informed us of their welfare, and as often given vent to their grateful feelings for the kindness shown them in the schools, and for the assistance offered them to emigrate. A few months since, Mr. Cooper, (a religious instructor to convicts on board ship,) met one of these lads in Melbourne, of whom he learned many pleasing particulars of several of our former scholars. Before leaving, the youth begged to be remembered to Lord Shaftesbury, and sent a nugget of gold to his lordship, to be disposed of as he thought proper. The following is an extract from Mr. Cooper's letter on his arrival in England, addressed to Lord Shaftesbury:—

"*13th October*, 1853.

"My Lord,—I beg most respectfully to inform you that I have recently returned from Melbourne, Port Philip, and during my stay at that port I saw one of the boys sent out by your lordship in the 'Artemisia,' who entrusted to my care a small 'nugget' of gold, requesting me at the same time to hand it to yourself, and that you would dispose of it in any way you might think best for the benefit of others like himself, and to assure your Lordship that you was his best and only friend. Some accounts which I received there of other boys from 'the schools' are also very highly satisfactory and encouraging. I shall be glad to know when I may have the pleasure of delivering the 'nugget' to your Lordship."

To H. E. Gurney, Esq.

This gentleman has recently been the guest at an entertainment given by the Ragged Boys and Girls of Spitalfields, assisted by a few of their teachers. It appears that Mr. Gurney has for two or three summers indulged himself and family in the pleasure of witnessing the fun, frolic, and gambols of from 500 to 600 young Arabs of the East of London in his gardens and fields at Upton Park. In addition to the out-door recreations thus afforded the children, the hospitalities of his mansion were made to conduce to the happiness of the occasion. Such kindness shown to the poor cannot pass without a rich reward, but the gratitude of the little people has manifested

itself in a way not at all anticipated. An entertainment to Mr. Gurney was by them projected. They obtained the concurrence of their teachers, and it was carried out upon a simple scale, but with much credit to the projectors. At the meeting they presented to their generous friend a handsome Bible, thus inscribed:—

"Presented to Henry Edmund Gurney, Esq., by the Children of the King Edward Ragged and Industrial Schools and Eastern Refuge, as a token of their gratitude for the kindness and hospitality shown to them on their visits to Upton Park; and in grateful recollection of the liberality which, for three successive years, placed within the reach of some hundreds of poor children the means of recreation and social intercourse: this expression of their thanks—the result of five weeks' savings—is accompanied with their earnest wishes for the continued health and happiness of their esteemed and generous friend.—London, September 29, 1853."

To Mr. Mounstephen.

The teachers of the Field Lane School have long wished to testify their appreciation of the invaluable services rendered to that institution by their indefatigable Superintendent, whose labours in the various departments of the Schools and Refuge have been so eminently successful. They were conscious that much of the success depended upon their own indomitable and prayerful perseverance, but at the same time felt that the harmony of the several parts, the kindly co-operation of each individual, and the successful working of the whole, rested chiefly with the Superintendent. They therefore, at a meeting of the teachers recently held, gave expression to their conviction by presenting to him a beautiful Family Bible, with the following lettered inscription, on the cover:—

"Mr. Robert Mounstephen, presented by the Teachers of Field Lane Ragged School, October, 1853.

To Joseph Payne, Esq.

We had the pleasure of being present at a most gratifying scene on the evening of the 28th of October last. We found ourselves in the Committee-room of the Ragged School Union, where a number of gentlemen were assembled to do honour to one of the most distinguished and successful advocates of the cause of the outcast and neglected child. The name of Joseph Payne, Esq., is familiar to thousands. His labours in the advancement of every good work have indeed been extraordinary; they have been disinterested, and sprung from a truly catholic heart. Wit and wisdom are not always combined in a platform speech; but Mr. Payne, even while administering large doses of the "laughing gas" to delighted audiences, has proved that it is not only possible, but profitable, "to be merry and wise."

On the occasion to which we refer, Mr. Payne attended to receive a token of affectionate esteem from a select number of his friends. After tea, W. J. Maxwell, Esq., was called to the chair. Prayer having been offered, Mr. Gent, the Secretary of the Union, made a statement of the circumstances which led to the present Meeting. He also mentioned, that the Earl of Shaftesbury had, through an error of the officers of the Electric Telegraph Company at Brighton, been, to the noble Earl's great regret, prevented from being present. The following letter from his Lordship was read:—

"*Broadlands, October* 26, 1853.

"My dear Gent,—The unhappy mistake made by the officials at the Electric Telegraph will, I regret to say, render it impossible for me to be present at the festival to our friend Councillor Payne.

"I am just arrived here, having come down to see some of my children, from whom I have been separated a long time.

"It is really a great disappointment to me, for I fixed Tuesday, in the full hope that I should be able to attend, and express, personally, my respect and affection for my most valuable associate and coadjutor. But if I lose this opportunity, I may not soon have another, of seeing my children, as my own house is undergoing repairs, and can hold no one.

"Pray say to the Meeting, and to Mr. Payne, that I heartily concur in all their sentiments of esteem and regard for our excellent friend, and that we are indebted to him, more than to most men living, for the present position which, by God's goodness, is occupied by the Ragged School Union. Yours truly,

"SHAFTESBURY."

The Chairman then made a number of most appropriate observations, and proceeded to read the following address, bearing the names of the subscribers :—

"A few Friends of Ragged Schools, being desirous of expressing their appreciation of the very kind and efficient services rendered during the last nine years so cheerfully, so energetically, and so beneficially, by Joseph Payne, Esq., in the advocacy and promotion of the religious education, industrial training, and permanent reclamation of the destitute and depraved juvenile poor of the metropolis.

"They therefore beg the favour of his acceptance of a Gold Watch, as a small token of their appreciation of his much esteemed labours in the cause of education, of humanity, and of God.

"They earnestly pray that he may long be spared to use their memorial of Christian and affectionate regard; that the time it indicates may be still consecrated to the promotion of God's glory in the salvation of man; and that when time on earth with him shall be no more, he may receive the reward of grace as his everlasting portion."

The watch having been presented, Mr. Payne then delivered an extemporaneous reply, in his usual happy manner. He referred to the abstraction, by some of the light-fingered gentry, of his watch in April last. And after stating that he had attended hundreds of meetings in the Metropolis on behalf of Ragged Schools up to that time without loss, he concluded by reading the following characteristic lines, which were received with loud applause :—

LINES

In Acknowledgment of the Gift of a Gold Watch, by a few zealous Supporters of the Ragged School Movement.

KIND FRIENDS, with deep sincerity
Your present I receive;
And in the gift your likeness see,
As o'er the young ye grieve.

For while ye *watch* the infant band,
Their wretched *case* and plight,
Your *works* are never at a stand,
Your *hands* are always right!

Your pity like a *lever* moves;
Your *chains* of love embrace:
The *mainspring* of your actions proves
Zeal for the Ragged Race!

Each *face* is bright, though now and then
Engrav'd with lines of care;
Like polish'd *gold* are Christian men,
Improv'd by frequent wear.

In life's employment ye excel;
And 'tis a goodly sign
That they who use their own *hours* well
Are *regulating* mine!

Thanks for your gift; long may it *go*:
And *point* to social bliss;
And may it oft the passing show
Of happy *days* like this.

From SHAFTESBURY'S Earl, the good and great,
Whom general praise attends;
To those who dwell in humbler state
And yet are call'd his friends.

God bless you *all*, and make you se
(Your Christian labours o'er)
A bright and blest *eternity*,
When *time* shall be no more

POLICEMEN AT RAGGED SCHOOL DOORS.

Ragged Schools being purposely and necessarily situated in the worst localities of large towns and cities, the teachers are at once brought into direct contact with some of the most depraved of the human race. By these they are ofttimes insulted and even assaulted. The superintendent is sometimes compelled to turn out of the school-room those who are not only determined to receive no benefit themselves, but do everything in their power to prevent the others receiving advantages; hence we often find that missiles of a dangerous and offensive character are thrown against the building, injuring it, and the assailants become, by their hooting and disorderly conduct generally, a nuisance to the neighbourhood. To check these things, recourse has been had to the police, though, in some cases, without receiving the amount of assistance sought. We are happy, however, to find, that the Chief Commissioner of Police deeply sympathises with our teachers, and appreciates their labours. The following letter has been recently received from him upon the subject:—

"*Dover, September 29th*, 1853.

"My dear Sir—I have given directions that a constable should attend near the Ragged School, Bayswater, as requested in your note of the 26th. I always consider the Ragged Schools as excellent auxiliaries of police, and on that account you are entitled to any assistance in our power. If any charge must be made, you shall be told hereafter; but I have desired the superintendent of police to let the arrangement be gratuitous if possible.

"Believe me, very truly yours,

(*Signed*) "Richard Mayne."

Poetry.

ALLEY, LANE, AND COURT.

In Alley, Lane, and Court,
Where the wretched, in pitiful plight
Lies down in his lair,
'Midst a reeking air,
Away from the rich man's sight.

In alley, lane, and court,
Where the fever-fiend makes his home,
And the putrid stream
Gurgles thick with the steam
Of a foulness of fatal doom.

In alley, lane, and court,
Where drunkenness, squalor, and crime,
Lie cheek by jowl
'Neath misery's cowl,
Wooing death before his time.

In alley, lane, and court,
Where decency never was known,
Where parent and child
Are alike defiled,
And Satan claims all for his own.

In alley, lane, and court,
Such as these there are children bred,
Who ne'er will be taught
One holy thought,
From their birth to their dying bed.

Oh ye rich, and noble, and great,
Will ye let it lie at your door,
How you knew the estate,
But still left to its fate,
The destitute child of the poor?

When, when will ye learn that the angel of death,
Who reaches *your* casement with pestilent breath,
With fever and cholera fraught,
Is the same who was bred,
And has fattened and fed,
In alley, lane, and court?

In Dormit'ry, Refuge, and School,
Go lend you a helping hand,
Where the fountains of woe
Are stanched in their flow,
By a patient, but hopeful band.

That patient and hopeful band,
Though you deem them weak and small,
In Jehovah's sight
Are heroes of might,
To be crowned by *Him* when they fall.

Oh ye rich, and noble, and great,
Step out from your velvet path,

Here's work to your hand,
With that hopeful band,
To neglect may bring down on our native land,
The impending vials of wrath.

But, alas! do I ask too much,
Is the sacrifice too great?
Think of Him who came down,
Leaving sceptre and crown,
Dominion and high estate.

From alley, lane, and court,
You may rear sweet flowers for Heaven;
Go, labour for God,
And to you a reward,
By the "Master" himself shall be given.

So alley, lane, and court,
With a grateful song shall ring,
And the sons of distress,
While your name they bless,
To your mem'ry shall fondly cling.

November, 1853. A. T. J.

Notices of Meetings, etc.

ELDER WALK.

On September 12th the half-yearly Meeting was held in the large room under the Wesleyan Chapel, Liverpool Road, Islington, and was very numerously and respectably attended. About three hundred sat down to tea, after which the Chair was taken by the Rev. John Hall, who opened the Meeting with some appropriate and forcible remarks upon the importance and advantages of Ragged Schools. The Report was then read by the Secretary, showing a decrease in the attendance of scholars, which was attributed mainly to the want of an Absentee Visitor, and expressed a hope that in the ensuing half year some gentleman might be found to act in that capacity, so that when the attendance should increase, (as is invariably the case in the winter months,) it might, by his exertions, be prevented from suffering any further diminution. Notwithstanding the numerical declension, however, the Committee have great ground of encouragement afforded them by the evidences of a work of grace being carried on in the hearts of the children. Two cases of particular interest were cited; one being that of a girl, twelve years of age, who had died very happy in the Lord. On her death-bed she sent for the superintendent, to thank him for his kindness to her. She also earnestly begged her father to attend a place of worship, and to be kind to her sister.

Interesting addresses were delivered by Messrs. Smithies, Radmall, Tidmarsh, Haines, Smith, Harris, Nicholson, and Jackson.

NEW CUT, LAMBETH.

A Public Meeting of the friends and supporters of these schools was held on the occasion of the opening of the new school-rooms which have been erected in Robert Street, New Cut. The New Cut Ragged Schools were commenced about eight years ago, in some degree to ameliorate the condition of the vast mass of children throughout that populous and miserable locality, who were growing up in ignorance, and, in too many instances, trained up in evil and criminal habits. Ever since their commencement the schools have been well attended. In fact, so numerous did the attendance become, that the Committee found a difficulty in finding proper accommodation for so large a number. In this emergency, Mr. Grove, the extensive clothier in the New Cut, came to their aid, and gave them a house, situated in Robert Street, at the back of his clothing establishment, in which, for the last few years, the schools have assembled. This building, however, appearing to suffer considerably from decay, Mr. Grove resolved on having it pulled down, and a new one, for the purposes of a school, erected in its stead. This resolution he has now fully carried out, having, on the site of the old building, erected and fitted up, at his own expense, a commodious building, containing two school-rooms, each capable of accommodating 130 scholars. A large number of the respectable inhabitants of the district, and those who felt an interest in the education of the young in such localities, assembled in the building to join in so interesting a ceremony. About 100 persons sat down to tea, at the close of which the Meeting was addressed by the Rev. J. Branch, Rev. J. F. Sparke, Mr. W. H. Miller, and other friends; Mr. Joseph Elliott occupying the Chair.

Upwards of 200 children receive daily instruction in the schools, free of expense. For those who cannot attend school in the day-time there is an Evening School, likewise a Sunday Afternoon and Evening School. Since the establishment of these schools, in 1846, they have been the means of much good to the neighbourhood, and there is reason to hope that they will prove still more useful.

On the 6th of October 70 of the children's parents were regaled with tea in the school-room, and afterwards suitably addressed on the importance of education, and punctuality in attendance at school. And on the 7th of October 150 girls and boys partook of tea, and were addressed on the advantages and blessings of education.

BLANDFORD MEWS RAGGED SCHOOLS AND CHAPEL FOR THE POOR.

On Wednesday night the Earl of Shaftesbury and a number of the friends of Ragged Schools inaugurated the re-opening of the schools, in Marylebone, which have been temporarily closed.

The Earl of Shaftesbury presided.

Mr. W. A. Blake, Secretary of the Ragged Church and Chapel Union, and Honorary Secretary of the schools, detailed the various circumstances attending the origin of the schools. They were established in 1847, but after some time a Christian lady engaged to defray the expenses, which she did until last Midsummer. Feeling the necessity that the

schools should be re-opened, application had been made to the Ragged Church and Chapel Union for assistance. He visited the spot, made inquiries, and reported favourably to the Committee of that Union, who thereupon made a grant of £25 from its funds. Their noble Chairman gave £60, and he, after some exertions amongs this friends, had succeeded in procuring £30 more. The entire working expenses of the schools would be about £180. There would be a Day and Night Schools for boys and girls. There would also be Divine service for those whose garments prevented them from attending the ordinary places of worship on Sundays, and on Tuesday evenings, conducted by clergymen of the Established Church, Dissenting ministers, and competent laymen of various denominations.

The Earl of Shaftesbury then came forward and delivered a very able and appropriate address, which he commenced by expressing his sincere regret that schools, which had been the means of accomplishing so much good should ever have been closed, and his gratification that they were now re-opened. The closing of these schools had left some 300 or 400 children to wander about in idleness and vice, ignorance and misery. This institution offered, moreover, something new for their consideration; it was to be made the means of communicating the vital truths of Christianity to those who were otherwise beyond their reach. Many would be invited by the novelty, and, if the affair were judiciously managed, by the attractions of the place, who, from want of decent apparel, and from other causes, could not be induced to worship in the established churches. But let it be remembered, that while this institution was unsectarian, and the ministers would be selected from the ranks both of Church and Dissent, that it would only be persons of evangelical sentiments who would be permitted to address the people assembled in that and in other places.

The Rev. Mr. Hatch, chaplain of Wandsworth jail, Rev. Mr. Edwards, assistant chaplain of Wandsworth prison, W. J. Maxwell, Esq., Rev. W. B. Bowes, Rev. W. Tyler, of Spitalfields, J. A. Merrington, Esq., and Mr. Haselden, afterwards addressed the meeting.

BLANDFORD.

On the evening of the 21st of October the scholars belonging to the Ragged School in this town were entertained by their teachers to a tea, at which the Mayor, W. C. Fincham, Esq., presided. The school has now been opened for six years. There were about 80 children present, and the good effects of the training they had received was perceivable in the improved appearance of the children and young persons who are its frequenters, so that there is nothing now to distinguish many amongst them from the scholars that are ordinarily to be met with in most Sunday Schools. Their behaviour on this occasion was such as to obtain the justly-merited praise of those who witnessed it, and must have been highly gratifying to the active superintendent of the school, Mr. Vine, and the other teachers. After the tea was finished, they were addressed by the Mayor, Mr. J. Keynes, and other gentlemen interested in the school,—the exhibition of a magic lantern, and the singing of several pieces by the scholars, occupying the intervals between each address. The taste and feeling with which they sung would have astonished many of those, had they heard them, who have ever looked on the poor inhabitants of the portion of the town from which they came as the very refuse of society, and perfectly irreclaimable. This school is quite unsectarian; churchmen and dissenters are labouring together in the endeavour to implant in the minds of the offspring of many of the poor and profligate the precepts of Christianity.

SOUTHAMPTON RAGGED SCHOOLS.

The Annual Public Meeting in connection with this Institution took place on Tuesday evening, at the Victoria Rooms, and after about 400 persons had partaken of tea, the Chair was taken by Lord Henry Cholmondeley, M.P.

The Chairman said that he would venture to make a few observations on the interesting occasion which had called them together that evening—an occasion peculiarly interesting, because they did not meet for the purpose of the first time establishing a Ragged School in Southampton, or solely to hear a report read of what had been doing during the past year, but to rejoice and join in thankfulness to the Giver of all good, that at last the object which was dear to the hearts of those connected with the Ragged Schools was about to be established—namely, the erection of a plain and substantial building, in which to carry on the schools, the foundation stone of which was to be laid on the following Thursday. He rejoiced also that they had again that evening the presence of Mr. Payne, to whose heart the cause of Ragged Schools was near and dear; and he knew of no one, with the exception of his friend, Lord Shaftesbury, who had worked more zealously, or with greater energy, than he; for, go where they would in London — St. Giles's, Whitechapel, or elsewhere—they found him the untiring advocate of Ragged Schools. He need not urge the importance of the schools, until the establishment of which masses of poor, ignorant, destitute children were crowded together in many localities, quite uninstructed and unprovided for. He instanced the districts of Church Lane, at the back of New Oxford Street, and the Grosvenor Square district, in London, in proof of this fact, and contended that it was highly desirable to establish in Southampton something in the shape of an Industrial School. Ragged Schools were excellent things in their way; but, in many cases, after children had been brought up in every species of vice, and taught to swear, to tell lies, and to steal, they returned to their haunts of misery, and, notwithstanding any instruction which they might have derived in the Ragged Schools, had no course left them but to follow that which they pursued in their earlier infancy. If they could be taught some trade or means of working to get their living in an Industrial School, to a certain extent, but not altogether connected with the Ragged School, two years would not elapse before the advantages to be derived from such a course would be made manifest. He pointed out the good which had been effected by the establishment of the Thieves' School at Westminster, and urged the Meeting to greater activity in the support of this and similar institutions; for he found that, whilst annually but £1,000,000 of money was contributed to the various Religious, Bible, and Tract Societies, £60,000,000 was expended in spirituous liquors, tobacco, and snuff; and until the one amount increased and the other diminished, he could not say he thought Christian people did as they ought in this and similar institutions.

Mr. C. C. Smith, the Secretary, read the Report, and the Meeting was then addressed by the Rev. Archdeacon Wigram, Joseph Payne, Esq., Mr. Palk, and other Gentlemen.